

the Chaplain



What Chance Has the Chaplaincy?

By Arthur Carl Piepkorn



Alive and Well in the Marshalls

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A Visit with Chaplain Frank A. Tobey

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**The United Methodist Church
and the U.S. Military Chaplaincy**

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**Alienation of the Campus from
National Defense**

By Lewis F. Powell, Jr.

**JULY - AUGUST
1970**

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A JOURNAL FOR CHAPLAINS
SERVING THE ARMED FORCES,
VETERANS ADMINISTRATION
AND CIVIL AIR PATROL

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***All scripture quotations, unless otherwise designated,
are from the Revised Standard Version of the Bible.***

Editor's Notes

A GIFT FROM A STRANGER

IT WAS the summer I was twenty-one. A heavy storm had passed along the California coast and was receding off shore. Early on a grey, wet morning I was walking along the beach at Santa Cruz, intrigued by the violence of the pounding waves. In addition to the usual flotsam I remember viewing a dead sea lion and recall wondering how the storm had caused his death.

Presently I came abreast and within a few yards of a man who was gazing out to sea. Earlier I had been vaguely aware of him some distance up the beach, since we were the only persons drawn to the seashore at this early hour. We nodded to each other and mumbled a greeting, and then exchanged some comments about the impressive size of the waves. I asked if he had noticed the dead sea lion.

It seemed a natural thing for these two strangers to walk along with a minimum of conversation and not much intrusion on each other's thoughts. At length he asked if I lived in the shore community. I told him I was a college student on vacation and was always very much attracted to the ocean. He said he was a Jesuit priest from a nearby retreat house, using the morning walk to meditate on religious things. After an unhurried pause he asked whether I would like to hear something of the thoughts that had come to him on this kind of morning. I indicated my interest in hearing these things.

Then for a few moments he talked quietly, slowly, and in an unaffected manner about the love of God, drawing several simple analogies from the sea. It was somewhat like being shown a few very interesting sea shells or pebbles he had carefully gathered along the beach. I nodded my agreement with his observations. We returned to thoughtful silence and in a little while two still nameless beach walkers took divergent paths exchanging a casual but friendly wave of farewell.

Most of the words of the morning have faded from my memory, but the mood and the sensitive sharing of reverent thoughts was an unforgettable gift from the stranger. This Protestant preacher's son once again was confirmed in his boyhood suspicion, that the grace of God is at work in many other religious traditions beyond his own.

NOTES FOR NEGOTIATORS

One party cannot have peace without the other's consent.

— Richard Baxter

... though one party may make war, it requires two to make peace.

Charles J. Fox

It is useless for the sheep to pass resolutions in favor of vegetarianism, while the wolf remains of a different opinion.

— Dean Inge

... it takes two trustworthy parties to get a trustworthy agreement, and trustworthiness can be determined only by deeds, not just words, spoken or written.

— Hanson W. Baldwin

If all men were such that a mere spoken or sworn contract would bind them, all men were then true men and government a superfluity. Not what thou or I have promised to each other, but what the balance of our forces can make us perform to each other: that in so sinful a world as ours, is the thing to be counted on.

— Thomas Carlyle

We often hear it said that spiritual values are indestructible, but I think it should be said that they are indestructible only as long as men are ready and willing to take action to preserve them.

— Harry Truman

Why has government been instituted at all? Because the passions of men will not conform to the dictates of reason and justice, without restraint.

— the Federalist (15)

— A. R. A.

The CHAPLAIN

What Chance Has the Chaplaincy?

By Arthur Carl Piepkorn

This address was given at a dinner during the First United States Army Annual Chaplain Training Conference, Fort George G. Meade, Md.

WHAT chance has the chaplaincy?

The military chaplaincy of the future will be different both from its past and from its present. This pronouncement is a reasonable certainty. It is also a ponderous platitude.

The real question is, *How* will the military chaplaincy of the future be different? In our generation computers have acquired a reputation for omniscience. In the past a seventh son of a seventh son born with an amniotic sac around his head was regarded as sure to have the gift of prophecy. I am not a computer programmer. On the other hand, I am the only son of an oldest son, and there is no report of a caul having had to be removed from my head when I was born on June 21, 1907. I thus have no claim to the charism of prophetic prognostication.

What would the consequences of an international miscalculation in the Middle East be? What will happen as a result of the course upon which our administration is moving in Southeast Asia? What would happen if the apparent evidence of deepening domestic discontent with the war were to drive the administration to another course? What are the implications for the chaplaincy of continuing cuts in defense budgets

and appropriations? Or of continuing overall reductions in military forces? Or of the transfer of units now stationed overseas to the continental United States? Or of the projected changes in the administration of Selective Service? Or of the proposed changeover to an all-volunteer army? The computers in Washington have unquestionably been whirring and clattering in the effort to translate input data into printout answers to these questions. Personally I am inclined to trust them more than I should be inclined to confide in the crystal ball of a seer or even in my own instinctive intuitions.

There is one area, however, that I can attempt to speak to. That is the lawfulness of the chaplaincy in this generation of political, social, and religious change.

We can affirm a few theses to help us in our reflections.

Thesis I: The chaplaincy in the United States Army and in the American armed services generally is an adaptation of an institution that grew up over a period of many centuries when the church and the government were intimately linked together.

Nearly forty years have elapsed since the brilliant essay of A. H. M. Jones, "Military Chaplains in the Roman Army," appeared in the *Harvard Theological Review*. In this paper Jones made it very clear that chaplains were an integral part of the Roman military establishment ever since the fifth century. [The traditional patron of chaplains, St. Martin of Tours, whose military cape (*capa*), turned into a *capella* by being cut in half, is part of the etymology of "chaplain," died, you will remember in 397, three years before the fifth century began.] The Roman Empire divided, declined, and finally fell, and other political institutions emerged from its ruins. In the west the *corpus politicum*, the "body politic," divided in the fifteenth century. As a result the formal division of the Western *corpus christianum*, the "body Christian," began in the sixteenth century. But invariably chaplains remained part of the military establishment that each new state in this less than best of all possible worlds felt it necessary to create.

Chaplains were a part of all the colonies planted in the New World, and the British colonies had them in their colonial militia. Indeed, it is the regnant constitutional doctrine that in enacting legislation pertaining to chaplains the Continental Congress in 1775 and the Congress of the United States in 1791 were exercising their authority to "raise and support armies" and to "make rules for their government and regulation of the land and naval forces." (This is the language of section 8, Article I of the

Constitution.) It is not amiss to point out what David Fellman has observed in *The Limits of Freedom* that “the very first Congress which wrote the First Amendment provided for chaplains in . . . the armed services.” This significant observation struck Mr. Justice Douglas; he quoted it in his concurring dictum in the June 1962 decision of the Supreme Court of the United States in the famous case of *Engel versus Vitale*. Whatever a later generation might feel, the authors of the First Amendment saw nothing incongruous in having military chaplains authorized by statute.

While disestablishment of religion was complete in the United States by 1834, the mindset that it had produced managed to maintain itself for another century. It was only around 1930 that the political and economic milieu had so changed as to cause people to begin to ask questions.

I have said that the American pattern of military chaplains is an inheritance from a period in history when the church and the government were intimately associated. The chaplaincy, of course, is not the only institution of which this is true. The English common law that underlies so many of our liberties is such an institution also. So is the tradition of representative democracy. The structures of military establishments are such institutions. Indeed, most of our traditions that are more than 180 years old are in the same situation.

But I also said that the American military chaplaincy is an adaptation of the inherited institution — an *adaptation* that from the first had to reckon with and that came to reflect the fact of different denominations among the American people. Even in New England you did not have a single denomination, and in the Continental Army provision had to be made in a rough-and-ready fashion to provide chaplains that would meet the religious needs of a majority of their commands, in the hope that minority needs could be met by exchanging chaplain ministrations.

In general, the chaplaincy as an institution was a reflection of the facts of denominational life in the United States. Without wishing to deny the existence of other religious traditions — my own church, for instance — on what would be American soil back into the seventeenth and sixteenth centuries, the dominant tradition for the first century of our nation’s existence was broadly Reformed. It might be called Anglican or Episcopal in the Middle Atlantic States and in the Southeast. It might be called Presbyterian or Congregational in the Northeast, but the basic theological framework was a projection of Geneva via various modifying routes into 19th century America.

Where the Methodist or the Baptist denominations were deeply rooted in the influential communities of the East, they accommodated themselves to the current shape of the Reformed theological tradition from

which both had ultimately sprung. But for the most part, the Methodists, the Baptists, and the Disciples were on the frontier and began to challenge the reigning tradition only at a later date.

The same thing is true of the denominations that became numerically important only during the great immigrations of the late nineteenth century. The major immigrant denomination, the Roman Catholic Church, was divided between the frontier and the urban centers. The Lutherans for the most part settled on the land. Among these immigrant religions we should also have to count Judaism and Eastern Orthodoxy, whereas we could count the Holiness denominations and Pentecostalism as kinds of frontier denominations.

All of these denominations participated in the upward socio-economic mobility that was part of the American dream and the American opportunity. (In passing, we might observe that acceptance into the chaplaincy of the armed forces was a kind of evidence that a denomination had arrived in the process of acculturation.)

By the beginning of World War II the process was substantially complete, and American religious pluralism had come of age. The historic hegemony of the Congregational-Presbyterian-Anglican-Methodist pattern all but disappeared in the process, as statistically the top four denominations in the United States had become the Roman Catholic, the Baptist, the Methodist, and the Lutheran communities.

Simultaneously the necessary adjustments had been made in the chaplaincy. The principle of double authority was acknowledged—the armed forces controlled the assignment and the logistical support of chaplains, the churches provided the personnel and certified them by ecclesiastical endorsement. The decisive criterion was the ability of the chaplain to remain acceptable to both. If he became unacceptable to either, he could not serve as a chaplain. Where the two authorities conflicted, the denominational authority was conceded the higher power, except where an intolerable situation in the military community would result from following its direction. In that case the denomination had to find some formula by which it could change gracefully or refrain from so insisting upon its prerogatives that the effectiveness of its chaplains was imperiled.

Let us review the characteristics of this internationally unique situation. (1) No denomination is intrinsically in a "most favored" position. (2) Any denomination with a sufficiently large constituency to warrant a chaplain quota of at least one and with clergymen available who can qualify for commissions may hope to have at least one representative in the chaplains' branch. (3) Whatever one denomination receives in the

way of assistance or supplies is available to every other denomination on the same terms. These are the distinctive features of the American military chaplaincy and they are the features that make it generally acceptable to the diverse kinds of denominations that are represented in the chaplaincy.

The progress that has been made in achieving this idea has been slow, and the ideal is *fully* exemplified in practice only rarely. But in the ecumenical atmosphere that surrounds us at the threshold of the 1970s we must see the striving after this ideal as both a potent cause and a happy effect of this ecumenical atmosphere.

Thesis II: Historically there has been an increasingly prominent negative factor within organized Christianity hostile to the historic form of the American military chaplaincy.

This is a thrust of the "left wing" of the 16th century reformation—call it Spiritualist or Anabaptist or "radical" or whatever you will.

There were throughout the Middle Ages hardy individualists in Europe that resisted both the church and the government with fine and even-handed impartiality, and a great many of them died for their recalcitrance. Then suddenly around 1525 they seem to disappear almost everywhere in the Holy Roman Empire, except for some Lollards in the Lowlands and the Utraquists in Bohemia and Moravia, and in their place are the Anabaptists. The relation between the medieval sectaries and the Anabaptists is a debated issue of 16th century church history. The fact is, they are there.

In its strict form, the "left wing" of the Reformation is perpetuated in those historic peace churches some of which will not allow their members even to vote, on the ground that to elect a person to an office in which he may have to make use of coercive force is to become a partaker of his vice. The same tradition, however, also persists in other denominations and in some subtraditions within denominations, even though their rejection of the sword and their affirmation of nonresistance has been less radical and less consistent than has been the case in the historic peace churches.

It is quite probable that the impact of the "left wing" of the 16th century reformations on the more traditional forms of Christianity is greater than it has ever been before. Some of the theological giants of the between-the-wars generation had prominent elements of "left-wing-of-the-reformation" thought in their theologies, and this has influenced large numbers of churchmen who themselves are of other traditions.

Again the rehabilitation of the "left wing" of the reformation at the hands of a considerable number of very competent historians both inside and outside the Anabaptist tradition have presented the "left wing" of the Reformation in both a fairer and more favorable light than was possible when the picture was drawn in purely polemical pigments. Indeed, for some thoughtful churchmen the "left-wing-of-the-reformation" approach has come to seem the authentic form that the church must take in what the proponents of this position call the post-Constantinian age.

Let me not be misunderstood. I am not condemning. I am not commending. I am not even evaluating. I am merely trying to report.

Thesis III: Another negative factor has been the link-up of academic secularism with militant secularism.

Militant secularism is nothing new in America. It has had its eloquent proponents ever since Thomas Paine and Robert Ingersoll in their respective generations. But in the past it never achieved quite the respectability that it has today. The religious conviction that there is no God has come to be regarded as a conviction that is objectively on a par with any of the classic forms of theism. The political justice of this view is incontestable. Equally incontestable is its objective moral justice; belief in God is obviously not a prerequisite for loyalty or patriotism and generous public service. It is precisely this political and moral incontestability that lies at the root of the series of judicial decisions that have increasingly limited the scope of public religious exercises in public places and under public auspices.

A corollary development is the changed understanding of conscientious objection. The Universal Military Training and Service Act in section 6(j) exempts from combatant training and service in the armed forces of the United States those persons who by religious training and belief are conscientiously opposed to participation in war in any form. The original construction of these words excluded from the scope of the exemption those whose conscientious objection was based wholly on political, sociological, or philosophical views or a merely personal moral code.

In the case of the United States *versus* Seeger, the Supreme Court of the United States linked the conscientious objection of Daniel Andrew Seeger, Arno Sascha Jakobsen, and Forest Britt Peter, and in March, 1968, it handed down this test for belief in a "supreme being" for purposes of objection:

A sincere and meaningful belief which occupies in the life of its possessor a place parallel to that filled by the God of those admittedly qualifying for the exemption.

It quoted a statement that Harlan Fiske Stone, later a chief justice of the court, had made in 1919:

All our history gives confirmation to the view that liberty of conscience has a moral and social value which makes it worthy of preservation at the hands of the state. So deep in its significance and vital, indeed, is it to the integrity of man's moral and spiritual nature that nothing short of the self-preservation of the state should warrant its violation. And it may well be questioned whether the state which preserves its life by a settled policy of violation of the conscience of the individual will not in fact ultimately lose it by the process.

The fact that the Congress subsequently chose to ignore this principle in its 1967 legislation does not alter the finding of the court or its probable adherence to the doctrine of *stare decisis*—"standing by decisions previously made"—if as a result of the decision of United States Circuit Court Judge Charles Wyzanski, Junior, on April 1, 1969, in the case of John Sission, Junior, the matter should again be brought before the Supreme Court. (For a recent Roman Catholic discussion of this decision, see John A. Rohr, "Judge Wyzanski and Selective Conscientious Objection," *America*, Vol. 122, No. 7, February 21, 1970, pp 182-187.)

Thesis IV: A further negative factor is the sensitive and tender conscience of the organized religious community.

There is probably no institution that has such a capacity for brooding over its real and fancied shortcomings as the church. Many contemporary religious leaders have been made to feel that organized religion is a parasite on the body politic. Organized religion receives free police protection, free fire protection, immunity from a great many kinds of tax (from real estate taxes to duty on ecclesiastical ornaments imported from abroad), and the support of its military chaplains. As a consequence these individuals have come to feel either that the religious institutions of the country are the kept creatures of the government or that they are ingrates that are biting the hand that is feeding them. To maintain their liberty of thought, expression, and action, these leaders feel that they must renounce all of the advantages that I have listed in the name of organized religion. Again, I am not condemning, commending, or

even evaluating, I am merely recording a factor in the whole equation.

Thesis V: Among the negative factors there is an element of at least residual prejudice that has dictated mindsets and strategies and tactics.

It is a commonplace of the study of intergroup attitudes that every group that is actually a minority or that feels that it is a minority is persuaded that the hostile majority is discriminating against it. It is not at all impossible that the minority group is quite right in its evaluation of the situation.

But it is also a commonplace of research into prejudice that minorities tend to exaggerate their own disadvantages and to magnify the advantages of the majority. Resentment at the political power of the Roman Catholic community in urban centers, black resentment of white power, Gentile discrimination against Jews, Jewish discrimination against Gentiles, resentment at the influence that Southern Baptists have in Texas, the conviction that only a Scandinavian Lutheran can succeed in North Dakota, and all their counterparts and parallels have each in its time and place bred dog-in-the-manger attitudes that have been genuinely prejudicial to the cause of the chaplaincy and indeed to the cause of all religion.

Thesis VI: An ambivalent factor is inertia.

In a basically conservative community such as large segments of America have become, the bulk of public opinion, particularly the less vocal sector that President Nixon called the silent majority, will opt for a perpetuation of the status quo as long as it does not become personally too uncomfortable or too disadvantageous. Precisely because this component is imponderable and nonmeasurable, however, it is not always possible to document shifts in public opinion until they have hardened.

Two generations of exposure to a different point of view from the inherited one, especially in an era of mass media, can very easily transform the views of a determining percentage of a nation's people, even under conditions of stability. There is some evidence that this change is taking place in the general attitude toward the military chaplaincy, although at the moment the opposition is still not much larger than the prophetic little cloud like a man's hand. In an era of rapid social, political, and economic change such as we have entered upon during the last quarter of a century, we cannot expect that the rate of change will

not be accelerated. Such an acceleration indeed is increasingly likely as the median age of our population decreases and if the age at which young people may cast ballots is reduced. There may be some indication of this in the data assembled in the second survey of attitudes of Army personnel toward the Character Guidance Program; made in 1967, when compared with comparable figures of the first survey, made in 1961. In this 6-year span, in spite of continual improvements in the program, the number of enlisted men not receiving Character Guidance instruction on a monthly basis had more than doubled; the percentage of those who said that they "liked" the presentations had dropped by an eighth; and those who said that the program had influenced their daily lives in terms of honesty, ambition, and so on either "very much" or at least "some" was down by a seventh.

Thesis VII: For what comfort we can derive from it, the classic forms of organized secularism are losing ground.

The president of the American Association for the Advancement of Atheism has recently noted that there are 90 million people in the United States who do not go to church, four million who do not believe in God, but that there are only 15,000 known free thinkers, of whom 5,000 belong to some secularist organization or subscribe to an atheist journal while the American Association for the Advancement of Atheism itself has 160 paid members, of whom about 15 preach the principles of the Association and solicit additional members. Similarly, the reported membership of the largest humanist group in the United States declined during the first half of this decade by about 17 percent.

Thesis VIII: The constitutional legality of the chaplaincy has not been successfully disputed.

Title 10 of the United States Code furnishes ample legal basis for appointment of military chaplains and administering them after appointment. Historically, a taxpayer has not been deemed by the courts to have the requisite standing to litigate the constitutionality of these laws. At the same time, Dexter L. Hanley of the Georgetown Law Center has argued that in the case of *Engel versus Vitale* the Supreme Court's failure to dismiss the case on the basis of this historic doctrine may actually have had the effect of excepting all state-church suits from this doctrine. (Dexter L. Hanley, *An Analysis of Constitutional Questions Relating to the Performance of Duties of Army Chaplains under Present Legislation*,

(Fort George G. Meade, Maryland: U. S. Army Chaplain Board, 1967), p. 1) Similarly, the case of *Flast versus Cohen* may have opened the way for selected tests of the doctrine in the future [A. Ray Appelquist, editor, *Church, State and Chaplaincy: Essays and Statements on the American Chaplaincy System* (Washington, D. C.: The General Commission on Chaplains and Armed Forces Personnel, 1969), p. 15, n. 4].

Again, as we have already heard, the history of the First Amendment indicates that the framers of that Amendment did not intend to have it destroy the military chaplaincy. Present constitutional doctrine on the so-called "establishment" clause of the First Amendment must be seen as extending constitutional protection to the modern military chaplaincy. While the *Engel versus Vitale* case was seen by some as a blow to the military chaplaincy, the decision itself did not even mention the chaplaincy. What created the concern was the concurring dictum of Mr. Justice Douglas. It was not a part of the decision itself and it had all the earmarks of a personal brief.

In the case of the decision handed down in the case of the School District of Abington Township Pennsylvania versus Schempp, the references to religious worship in the military service and to the chaplaincy are noteworthy. They occur in the decision itself, representing the entire high bench with one exception, in a significant footnote that is appended to the decision, in the long concurring dictum of Mr. Justice Brennan, in the concurring dictum of Mr. Justice Goldberg, in which Mr. Justice Harlan joined him, and even in the dissenting opinion of Mr. Justice Stewart.

One has the impression that thus five of the judges on the high bench were concerned explicitly to except the military chaplaincy from the ambit of application of their decision against Bible reading and prayer in public schools. It has been learnedly argued also that a construction of the establishment clause that would render the legislation authorizing the chaplaincy unconstitutional would interfere with the treaty rights and obligations of the United States, that the institution and maintenance of the chaplains' branch is a valid and necessary exercise of the war power of the Congress; and that Army chaplains in the performance of their duties under Army regulations are engaging in constitutionally protected activities, as long as they are careful to avoid coercion or invade the rights of privacy of military personnel. (See Hanley, pp. 18-23)

Ultimately, however, it is neither by law nor by tradition nor by the protection of the courts nor by the tolerance of the people of our nation that the chaplaincy gains its security and its real legitimacy. The only

real validation of the Army chaplaincy must come from the Army chaplains themselves. It must come from the chaplains' personal integrity, from the chaplains' evident concern for the members of the commands to which they are assigned as individuals, and from the chaplains' genuine love for people.

It must come from the chaplains' understanding of their vocation and of their position in the military service not as a source of prestige and privilege but as a *diakonia*, to use the New Testament term, the kind of service that remembers the servant's towel hanging over the arm of the *diakonos*. It must come from the chaplains' faithfulness and from their own faith, from the chaplains' diligence and persistence, from the chaplains' life with God in prayer, from the chaplains' sanctified imagination as they approach the challenge of their daily dealings with men in the name of God, and from the chaplains' pastoral shepherd-like devotion that makes the shepherd in both covenants of the Sacred Scriptures the symbol by which God himself desires to be known. The chaplaincy is secure as long as the chaplains are men of God in uniform!

What chance has the chaplaincy? You are the ones who are answering and who must answer that question. And how I envy you that opportunity!
END

WANT TO WRITE FOR CHILDREN?

Isaac Bashevis Singer, accepting the National Book Award in children's literature for his book *A Day of Pleasure* (Farrar, Straus and Giroux):

There are five hundred reasons why I began to write for children, but to save time I will mention only ten of them. Number 1: Children read books, not reviews. They don't give a hoot about the critics. Number 2: They don't read to find their identity. Number 3: They don't read to free themselves of guilt, to quench the thirst for rebellion, or to get rid of alienation. Number 4: They have no use for psychology. Number 5: They detest sociology. 6. They don't try to understand Kafka or *Finnegans Wake*. 7. They still believe in God, the family, angels, devils, witches, goblins, logic, clarity, punctuation, and other obsolete stuff. 8. They love interesting stories, not commentary, guides, or footnotes. 9. When a book is boring they yawn openly, without any shame or fear of authority. 10: They don't expect their beloved writer to redeem humanity. Young as they are, they know that it is not in his power. Only the adults have such childish illusions.

Thank you very much for bestowing this honor upon me, a mere beginner in juvenile literature.

—From *The Wall Street Journal*. Used by permission of Mr. Singer.

Alive and Well

in the Marshalls

By Robert F. Hemphill

THE Christian missionaries dispatched over a century ago to the Marshall Islands in the Pacific by the Boston Mission Society and the others who followed may have built better than they knew. Today the church in the Marshalls is an energetic institution, unique in its cultural distinctions.

The Marshall Islands are part of the U. S. Trust Territory of the Pacific Islands, a vast oceanic area administered by the United States under the terms of a 1947 trusteeship agreement with the United Nations. The area is known also as Micronesia and comprises the Marshall, Caroline, and Mariana Islands.

Except for Guam, an American possession since 1898, Micronesia was placed under Japanese control following World War I by a League of Nations mandate. This arrangement pre-

vailed until war flared in the Pacific in 1941.

The early missionaries were conservative in their lives and theology, and evidence of that tradition exists today in the Marshall Islands. In some locations men and women sit on opposite sides of the church, and drinking and smoking are forbidden to church members.

The smoking prohibition discomfits one Peace Corps volunteer on Majuro Atoll, district center of the Marshalls. He is a conscientious Lutheran who enjoys his pipe when he is not in the classroom teaching English as a second language. "How do I reply," he wonders helplessly, "when my students, who know that I smoke a pipe, ask how I can be a Christian?"

Another Marshallese practice handed down from early days concerns women's attire. Dresses are unfaill-



Shown in his pulpit is the Reverend Pijja Matauto, pastor of the Uliga Protestant Church, Majuro, Marshall Islands.

ingly modest, with hemlines below the knee or lower. Miniskirts, sun-and swim-suits have made no inroads among the Marshallese women and are not expected to. Those who go swimming wear their long cotton dresses into the water. Foreign women who feel the urge to sunbathe or go skin diving in fashionable sports apparel are advised to seek isolated locations. The fact that one of the Marshall Islands, Bikini, has gained lasting etymological fame, if not exposure, by lending its name to the briefest of female swimming garments is a pertinent irony.

Majuro, the first formerly Japanese-held land taken by American forces in World War II, fell without opposition on February 1, 1944. It immediately became an important anchorage and support base for naval strike forces, and the Marshallese resumed public

Christian worship services which had been halted earlier on Japanese orders. Americans who had the privilege of attending never forgot the mellifluous blending of Marshallese voices in joyous, swinging versions of standards such as "Rock of Ages" and "The Old Rugged Cross," with the lyrics rendered in the soft-phrased Marshallese language.

That same kind of singing remains a part of the Marshallese worship pattern today, with intricate harmony evolving as naturally as breathing.

THE singing is at its best during Christmas for it is then that the Marshallese Christians bring to their celebration of the Advent season an exuberant custom which is unique, musical, rewarding to participants and observers, and a vigorous demonstra-



Father Leonard Hacker, S.J., founder, pastor and literally the builder of the Majuro Assumption Catholic Church and parochial school, pauses for a picture in his church.

tion of thankfulness to God for the fact of Christmas.

It goes this way. Micronesian society is island-oriented, with the individual having a sentimental affinity for his community on his island. He likes to be a part of it, especially at Christmas time if he is Christian.

Each year in late October or early November community church groups begin to plan for the annual Christmas day celebration. Many such groups will plan to converge upon a pre-designated church which may be on a neighboring island.

The prestigious event shares the elements of a contest, of joyful giving, and of nearly uninhibited jubilation.

Each group knows that it will be allocated time during the Christmas day program to appear in the host church and perform. The planners decide which dances and which songs to present (new songs are often commissioned), and rehearsals are begun as much as two months in advance of December 25. Resident Peace Corps volunteers may be invited to take part.

During the rehearsal phase group leaders remind their members to be ready to make financial offerings during their appearance on Christmas day. Wealthy groups may plan to take gifts of salt, flour, bolts of cloth, and canned goods.

The Uliga Protestant Church on Majuro was a regional host on Christmas day, 1969. Pews had been moved to the walls of the church, leaving an open space in the center extending from the double doors at the rear to the altar, before which a table had been placed. Christmas decorations adorned the church interior.

Before the program began older persons and guests filled the pews, and officious monitors shoed out the children—fruitlessly. Those who couldn't find seats inside, and groups waiting to perform, stood outside and watched through the open bays.

As its time on the schedule approached, each group assembled its 30-to-50 members in rows outside the main door, three or four abreast. Some groups included guitarists, others had no accompaniment. Usually there would be a leader, a determined man with a police whistle clenched in his teeth, blasting it to give the beat and later to signal changes in the dance routine. The men wore dark trousers and white shirts and the women had on long colorful

cotton print dresses of similar style or material, or both.

THE performers then began the first of their songs and slowly moved into the church, each one gracefully, simultaneously doing a half-step glide, or whatever the dance routine required. Majestically the train of Marshallese proceeded to the table before the altar, and halted.

As one song ended and another began, individuals left their positions to take gifts of money to the offering table where it was quickly received, counted, and recorded by a pair of unsmiling church functionaries. This was serious business because there is

brisk annual competition among groups for the honor of presenting the largest monetary gift at Christmas. The money counters seemed to be the only persons in the church who were unmoved by the euphoria of the occasion, but they were not to be diverted.

Groups which brought gifts of commodities banked them around the offering table and the foot of the altar.

Except for the brief intervals between songs and dances, at no time would the incredibly harmonized voices be silenced or the rhythmic whisper of zoris, sandals, and unshod feet on the concrete floor be unheard.

When the allotted time was nearly

The Uliga Protestant Church in Majuro seats 500 worshippers and is of Congregational tradition. This building was constructed after World War II, when the U.S. Navy was administering the Trust Territory.



gone, the real fun began. Everyone present knew what was going to happen, but not precisely when. Usually it would be a sly grandmother who made the first move. Without breaking step, dropping a note, or looking around, grandmother slipped her hand into her sleeve or string bag, took out a package of cigarettes, gum, a chunk of candy, box of matches, or bar of soap and flipped it under her arm or over her shoulder in the direction of the spectators. In an instant the other performers, following her lead, filled the air with flying Christmas presents like hers. Gleeful shouts nearly drowned out the song, helped by frequent cries of joyous pain as a missile found its mark. The church was alive with youngsters accomplishing Willie Mays catches. The objective seemed to be to clobber a friend blessedly but not fatally without permitting him to know whence came the gift. (A Peace Corps volunteer on another island told of seeing small cans of mackerel in flight at a Christmas celebration of this kind, but that fortunately appears to have been an exception.)

Then suddenly it was over. The performers had had their fling and began their exit maneuver, once more in syncopated unison, their velvet voices blended in the final song. Soon the prefatory harmonies of the next group

wafted through the door.

THE Reverend Pijja Matauto, Pastor of the Uliga Protestant Church, explained that the Christmas day festival derives from an old Marshallese tradition of bringing gifts of food to the church at Christmas time. The flying presents are an evolutionary change in the older pattern but still demonstrate the "overjoy of Christmas," as Mr. Matauto put it. The participants usually "receive" and take home about as many airborne gifts as they have launched. The monetary and commodity gifts are used by the church in its benevolent program.

One other church-related Majuro custom should be mentioned. Father Leonard Hacker, S. J., founder and pastor of the Majuro Assumption Catholic Church and parochial school, is fond of band music. He provides instruments and training for his musically talented boys and they perform publicly on special occasions. Each Christmas Eve Father Hacker's Brass Band climbs aboard a truck and tours the island lustily pumping familiar carols into the soft Majuro night.

One must admire the Marshallese whose simple but sufficient Christian faith enables them to blend the joys of living and giving in honor of the One who died that men might not perish. END

Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries and in colleges; let it be written in primers, spelling books, and almanacs; let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice.

In short, let it become the political religion of the nation; and let the old and young, the rich and poor, the grave and the gay of all sexes, tongues, colors and conditions, sacrifice unceasingly upon its altars.—Abraham Lincoln.

A Visit With Chaplain Frank A. Tobey

By Caspar Nannes

FORMER Army Chief of Chaplains Frank A. Tobey is a man who ate his cake and still had it.

As a young high school student at Everett, Massachusetts, he had two ambitions—to serve his country as a soldier and to go into the ministry. He was able to do both.

In 1922, when he was nineteen years old, Tobey joined the National Guard as a private. He was discharged as a sergeant three years later, but in 1938, having been ordained a Baptist preacher in 1929, became a chaplain in the Organized Reserves with the rank of lieutenant. Two years later he joined



Chaplain (MG) Frank A. Tobey Chief of Chaplains, U.S. Army

the National Guard as a chaplain in the 43rd Infantry Division.

“When I became a chaplain in the National Guard,” Tobey recalled recently, “I was able to link two ambitions, being a soldier and serving in the ministry.”

In February, 1941, the 43rd Division was called to active duty. Tobey remained with the Division until May, 1942, when he was transferred to the Southwest Pacific Area in Australia.

This led to the first of two especially memorable communion services he conducted under war conditions. In January, 1943, Tobey was with a small

Seventh in a series of visits with former Chiefs of Chaplains by Caspar Nannes

holding force at Milne Bay, New Guinea, when a battalion of the 32nd Division bivouacked in his area. The unit, on its way to combat, did not have a chaplain and a group asked Tobey to serve them communion.

He agreed. After dark the men assembled in a small clearing of the jungle. It was unbearably hot and everyone was sweating profusely. Since malaria was extremely high, Tobey suggested the soldiers light up cigarettes and smoke while the worship was being held.

"I did not have any idea how many men were there as the only light came from the cigarettes they were puffing. What impressed me most was the large number of men who came forward and knelt on the soggy ground, reverently taking communion before the improvised altar. Within hours, these soldiers were in deadly combat."

Seven years later the graduate of Gordon College, 1929, and Gordon Divinity School, 1934, at Beverly Farms, Massachusetts, conducted another communion service under radically different conditions. It was on Christmas Eve in Korea in 1950.

"We were an extremely discouraged lot as we had just been driven out of North Korea by the Chinese Communists," Tobey said. "It was bitterly cold at Keonju, the ancient capital of Korea. I looked for a place for a Christmas Eve service and finally found an old Korean theater. It was without windows, the floor was dirt, there was no heat."

The chaplain recalled that the men

at the worship kept their parkas on, their heads covered and their gloved hands in their pockets.

"It was so cold that when I served communion the wine on the edges of the cup was encrusted," Tobey recalled. "But the look in the eyes of the men thrilled me as they received communion. It was obvious each soldier was thinking of his loved ones back home."

STILL another communion service remains fresh with the former Army Chief of Chaplains because of an incident involving General Matthew Ridgeway, whom Tobey admires tremendously.

The Baptist preacher was serving as senior chaplain of the 8th Army in Korea at the time. He arrived on a Saturday and found that Panmunjom consisted of only a few tents. He told the soldiers a service would be held the next morning. They said they would be there if peace talks taking place did not resume. The peace talks did start again and Sunday morning the camp was almost empty.

But Tobey decided to go ahead with the worship, and set up the altar in an apple orchard with sandbags for the men to sit on.

"I had about ten men," he said. "The last to arrive was General Ridgeway, then Far East Commander. After the service, he left, and I started to pick up the hymnbooks. Soon he returned and thanked me for holding the worship."

Ridgeway, who attended chapel

services on Sunday whenever he could, then told Tobey the chaplain had picked the same Scripture passage the general and his wife, who was in Tokyo, had agreed to read that morning.

"The thing that impressed me was that Ridgeway, hard-bitten fighting soldier that he was, had daily devotions with his wife at home."

Every chaplain who has headed his branch of the service remembers clearly the circumstances under which he was told of his promotion. One day in 1958, Tobey, then Deputy Chief of Army Chaplains, was called into the office of the late Secretary of the Army, Wilbur Brucker, at the Pentagon.

"Chaplain Tobey," Brucker said, "I have a document on my desk that I have signed and will immediately forward to the (Capitol) Hill. It recommends you as Army Chief of Chaplains. Do you feel that you can do the job?"

Tobey gulped and answered, "I shall do my best."

"I wanted to be the first to let you know," Brucker replied, and then summarily dismissed Tobey.

The latter recently emphasized that his career shows those who start in the Organized Reserves or the National Guard have an equal chance for advancement with the regular Army men.

"I am very proud to wear the Organized Reserve ribbon with hour glass, which indicates twenty years service enlisted and commissioned in the Reserves or the National Guard."

The former Army Chief of Chaplains pointed out that his career has been almost equally divided between the military and civilian pastorates. Ordained forty years ago, Tobey has been on active duty in the Army twenty

years and held ministries for two decades. He believes the chaplaincy is a "peculiar type of ministry in which a man has an opportunity to serve his country and his God. It is essentially a service to the best young men America has."

Another aspect of the chaplaincy he noted is its ecumenical character.

"We hear a great deal today about church union, but in the service we experience the true feeling of ecumenicity. The chaplain obtains a clearer understanding and appreciation of the sincere convictions men have who do not possess the same traditional background the chaplain has. I think the service makes a bigger contribution to the united Christian church than any other established organization."

TOBNEY, who was released from active duty in April, 1946, and commissioned as a chaplain in the regular Army in September, 1947, assumed his post as Army Chief of Chaplains on November 1, 1958, and retired four years later, October 31, 1962.

Since his retirement, the Massachusetts native has been busier than ever. For two years, 1962-64, he served as pastor of the Balboa Union Church in the Canal Zone. Then, after a year off to travel, he has acted as interim minister of three Washington Area churches—Memorial Baptist in Arlington, Virginia, 1965-66; Rock Springs Congregational Church in Arlington, 1966-67, and Palisades Community Church in Washington, 1967 until December 31, 1968.

His earlier pastorates were at North Medford (Massachusetts) Baptist Church, 1929-34, and Noank (Con-

necticut) Baptist Church, 1934-41.

When Tobey returned to Washington in 1953, he bought his present home at 4520—32nd Road, North, Arlington. He expects to live there permanently, observing being in the area of the nation's capital provides him with many opportunities for continued service.

“There are numerous servicemen here and also many military organizations and installations. Nearly every church has many military personnel in its membership as well as a large number of government workers, and I feel a great affinity with them.”

Tobey is currently national chaplain of the Retired Officers Association—composed of Army, Navy, Air Force, and Marine officers—and is chairman of its scholarship committee.

“We have loans out to many children of our military personnel and that keeps me busy and interested,”

he explained.

Other interests include fishing, “of which I have not done much lately,” and refinishing antiques in the repair shop of his basement. He also enjoys working on the house and garden.

The retired Army Chief of Chaplains has an honorary Doctor of Divinity degree from Gordon College, 1956, and a long list of service awards and decorations. Among them are the Distinguished Service Medal, Legion of Merit with Oak Leaf Cluster, Asiatic Pacific Campaign Medal with four bronze service stars (for the New Guinea, Papua, Leyte, and Luzon campaigns), World War II Victory Medal, and the United Nations Service Medal.

Major General and Mrs. Tobey have a daughter, Mrs. Marcia Louise Swanson of Redlands, California, and two grandchildren. Her husband is an aeronautical engineer. END

ON U. S. HIGHWAYS

THIS WAS THE WAR OF 1969:

56,500 deaths—highest in history

4,700,000 injuries—highest in history

Speeding was the chief cause

Drivers under 25 were involved in much more than their share of accidents

Three out of four people killed or injured were on dry roads in clear weather

Week-end and after-midnight accidents broke all records.

—Data Collected by Travelers Insurance Companies

The United Methodist Church and the U.S. Military Chaplaincy (1736-1920)

By William J. Hughes

THIS article is an examination of the role and perspective of The United Methodist Church as it relates to the military chaplaincy. The period covered extends from the beginnings of Methodism in America up through World War I. For better than a century now, the Methodist churches have played an active and significant role in the military forces of our nation both in terms of members involved and clergymen who have served as chaplains. Today, many questions have been raised about this involvement and the whole issue is frequently discussed. This article examines what we have done through the years and some of the more significant developments.

The founder of Methodism, John Wesley, served for a time as a chaplain. He came to Georgia in February, 1736, with a dual role. He was to serve as an Anglican missionary to the Indians and as a priest for the parish of Savannah.¹ In reality, he was a chaplain for General James Oglethorpe who founded the colony. What began with high and idealized expectations, however, ended less than two years later when Wesley terminated what had been a less than successful ministry. While this cannot serve as a precedent for later involvement by Methodist ministers as military chaplains, it is an item which should not be overlooked.

The earliest report of work by Methodist clergymen among the military personnel comes from the recollections of a Navy man.

The first religious meeting, composed entirely of sailors, that I ever heard of, was on board a Collier brig upon the river Thames. A Mr. R__ obtained leave to hold similar meetings, in two or three other ships, upon the same river. He then invited a Methodist minister to preach on board a ship, whose commander had granted permission. This novel experiment of preaching afloat attracted great attention; and so deep an interest was excited, that the minister immediately established a class meeting among the sailors, and evening meetings on board ship multiplied rapidly, and were fully attended.²

However, the spread of early Methodism came about through the earnest preaching and evangelistic outreach of local preachers, many of whom earned their living with one profession while being deeply involved at the same time with preaching and church work. Among the military community in America, the earliest example of this is Captain Thomas Webb. He had originally come to America in 1755 with General Braddock's forces, but it was not until 1765 that he was converted in England and joined the Methodist movement. The next year, he was again in America where he soon joined Philip Embury and Barbara Heck in establishing a Methodist society and church in New York.³

While Webb was a British soldier and preached in his uniform with a saber across the pulpit, his work was almost exclusively among the civilian community. He is credited with planting Methodism in Pennsylvania, Delaware, and New Jersey in addition to his effective work in New York.⁴ Webb was a soldier but we could hardly identify him as a chaplain. Still, he does demonstrate early Methodism's involvement with the military community.

Methodism also came to Canada by means of other Methodists in the British Army.

Methodist work in Quebec and Upper Canada dates from the activities of lay preachers in Wolfe's army, in which there was a Methodist society During the Revolution an Irish local preacher in a British regiment, Tuffy, began preaching among the English immigrants, and although he left no organization, his converts, who remained in Canada, were the first to open their doors to welcome the Methodist preachers, who later came to that region.⁵

While the British troops in America did not have chaplains assigned with them,⁶ the military itself did provide the bridge over which Methodism came to the new world.

THE earliest Methodist association with the American military forces came in the experiences of Jesse Lee in North Carolina. While Francis

Asbury and Freeborn Garrison may be considered as Methodism's two first conscientious objectors in America, Jesse Lee was our first noncombatant who served with American military forces.

... Drafted in 1780 in the North Carolina militia, he accompanied the army but refused to bear arms. In this he was inflexible, confinement in the guard-house failing to move him. At length the commander offered him the alternative of serving as a teamster and this he consented to do, performing his duties faithfully in this capacity and becoming also a volunteer chaplain to the troops.⁷

Revolutionary War days were hard on the Methodists. John Wesley was strongly opposed to the "rebellion" and many Methodists were either Tories or thought to be by other Americans. Several states, most notably Maryland, had oaths of allegiance which were required and these included the promise to bear arms for America. For this reason, Francis Asbury and others had to either flee to other parts of America or else suffer public abuse and harm. The Methodists were pacifists in some cases and so the oath was far more than a test of their patriotism. Jesse Lee was one who was able to thread the needle—being accepted as a patriot and yet not having to violate his conviction about actually fighting. His service is the earliest record of a Methodist serving in the capacity of a chaplain although this was not an official position.

From the Revolutionary War to the Civil War, only three Methodist chaplains served in the American Army, a very limited involvement.⁸ This is not surprising for several reasons. First of all, this was a time of intense growth for Methodism and the ministers were in short supply and severely overworked for the most part.⁹ Second, there was the reluctant approach to war as mentioned above. Third, the period was one in which there were several divisions within Methodism and all hands were needed inside the church structure.

A fourth reason has to do with the condition of the chaplaincy itself. Following the War of 1812, the Army chaplaincy dwindled and even ceased to exist for a considerable period of time. It was not reactivated until 1838 when the position of Post Chaplain was established.¹⁰ Even then, "the renewed interest in education and religion seemed to be the reason for reinstating the chaplain's office."¹¹ Often the chaplain was overloaded with additional duties such as being in charge of the library, recreation, the post office and even the mess hall.¹²

The Methodist Church split in 1844 largely over the slavery issue as it related to Bishop Andrew and the authority of the General Conference to discipline a bishop of the church. Sectional animosity increased, as the

nation prepared for the Civil War, the Methodists were caught up in the Northern and Southern moods. For both sides, the chaplaincy to military personnel was somewhat confused due to a heavy mixture of both military and civilian chaplaincies.

Prior to the Civil War, there was no officially prescribed requirement as to the qualifications of men to serve as military chaplains. This changed on July 22, 1861, when President Lincoln signed the first military bill of the war. This bill authorized 500,000 new troops and also one chaplain for each regiment "Who had to be an ordained minister of a Christian denomination."¹³The following year, this was altered to allow for the first Jewish chaplains. This same Act of July 17, 1862, further defined ecclesiastical endorsement in the following way,

... no person shall be appointed a chaplain... who does not present testimonials of his good standing as such minister, with a recommendation for the appointment as an Army chaplain from some authorized ecclesiastical body, of not less than five accredited ministers belonging to said denomination.¹⁴

THESE two Acts were quite significant for the whole development of the military chaplaincy and mark a turning point in its development. A congregational form of church polity was followed in that the chaplains were to be appointed by a unit commander in accordance with the vote of the field officers and company commanders actually on duty.¹⁵ In effect, a clergyman was "called" to a chaplaincy position by the unit itself, a practice which had been followed since 1637 when Samuel Stone joined his parishioners on an Indian expedition.¹⁶ In a real way, this reflected the democratic sentiments of the times. For all practical purposes, the President's authorization simply allowed for the position of regimental chaplains. From then on, it was up to the regimental commander to fill that particular vacancy.

At the same time, however, the Act of July 17, 1862, directly involved the denominations. They now had an official voice as to who would be their representatives within the military forces. Up until this time, "... the appointment of military chaplains was usually on a political basis, and was in most cases a personal matter so far as the clergymen were concerned."¹⁷ For the most part the churches paid little or no attention to chaplains who had for all practical purposes left the church to go in the Army. This situation changed during the Civil War as the denominations became vitally concerned with these men who were their official representatives.

In part, this can be explained by the involvement of the churches in the war effort. In many cases this involvement was tragically overdone to the extent that religion seemed to be replaced by patriotism. "Every Methodist

Episcopal Annual Conference authorized a committee on 'The State of the Country,' and resolutions pledging support of the government were passed, often unanimously."¹⁸ Sweet cites two examples which illustrate this both in the Northern and Southern churches:

At the session of the New York East Conference in 1863 it was voted to have the oath of allegiance administered to the whole body, and a judge of the United States District Court and a major general of the army were called in to administer it, and were given "seats within the altar near the bishop."¹⁹

In 1863 the Holston Conference of the Methodist Episcopal Church, South, expelled five of its members for disloyalty to the Confederacy.²⁰

The point here is not the overdose of patriotism in Methodism but rather the fact that for the first time the churches took seriously their responsibility to minister to their members and others who were serving in our military forces.

Despite the interest of the churches in the war effort and the corresponding interest of the military forces in religion, serious problems remained which would limit the effectiveness of the military chaplaincy. One of these was an organizational program. At the time of the Civil War, there was no ecumenical structure relating to the military chaplaincy which could organize and provide chaplain personnel to fill the needs of the forces. The regiments simply could not handle the job of recruitment of chaplains adequately and the churches did not have a structure to meet this need either. The result was a critical shortage of chaplains, particularly in the Federal forces.²¹

TO meet the need for more chaplains and to minister to the personnel in the military, certain civilian organizations were developed. The best known and most effective of these in the North was the United States Christian Commission.

The Christian Commission was an organization [sic.] that grew out of the efforts of the various Young Men's Christian Associations of the North to minister to the physical and spiritual needs of the soldiers and sailors in camp, and field, and hospital.²²

While the Baptists and Presbyterian churches formed most of the Commission's early support, the Methodists were deeply involved and Bishop E. S. Janes joined Mr. Charles Demond in drawing up the original Plan of Operation on December 10, 1861.²³

During the war, the Christian Commission was much involved with the religious program among Northern forces. In all they sent over four thousand delegates to serve the troops and of this number some four hundred

fifty-eight were Methodist ministers plus other laymen.²⁴ The Commission "collected and distributed money and supplies to the sum of \$6,291,-107.68,"²⁵ much of this being collected by men like Rev. C. C. McCabe, former chaplain and later a bishop, and Bishop Matthew Simpson.²⁶

The Christian Commission was a significant organization in terms of the military chaplaincy because it demonstrated certain problem areas that such a civilian effort would inevitably encounter. Since the issue of serving the military by means of a civilian church effort is a recurring one, the work of the Commission should be examined carefully. This involved at least three problems.

The first problem was that of quality control in reference to both personnel involved and program rendered. The recruitment and training of over four thousand volunteer workers was a mammoth task. Despite noble motives and a solid concept of organization principles,²⁷ it was practically impossible to screen this many workers for uniform quality of commitment, character, and ability. Consequently, some workers did inferior jobs and the Commission was criticized for this despite their strenuous efforts to deal with such problems immediately. Speaking of chaplains, the Commission

... was aware that some unworthy chaplains would secure appointments, that others would not be able to adapt themselves and would fail in their work, that some might even degenerate into habits of vice and crime. All of these things were to be expected. But for the delegates, because of these facts, to have endeavored to supplant and supersede the chaplains who had stood the test and kept their position was considered by the Commission as "unwise, unpatriotic, and unchristian." The delegate was constantly reminded that the work of supplementing and supplying stores to the chaplains was, and ought to be, the main work of the Commission.²⁸

Unfortunately, what was true of the chaplains was also true of the delegates and would be true of any group so enlisted.

Since the delegates were unpaid volunteers, their tour of duty was usually six weeks in duration and seldom lasted over three months. Because of this, religious services could be offered but a program with lasting impact could not really be developed. In this brief span of time, a delegate could hardly adapt himself to his new environment before he headed home again. Consequently, the effectiveness of their work was necessarily limited.

A second problem area concerned the military commander's tactical control of personnel within a combat zone or on a military installation. The Commission delegates did not stay in areas other than combat zones. Indeed, part of their mission was to comfort the wounded and dying at the front. Nonetheless, this raised serious problems for the commanders in

those areas. The simplest way for them to handle civilian traffic in the area was to close the area to all civilians.

At several points when the combat was intense, Commission members and delegates were denied access to the area. This quickly brought appeals for help to the General Committee and they, in turn, turned to Washington for assistance in regaining entrance for the delegates. In January, 1863, Bishop Janes traveled to Washington and brought back permission from the Secretary of War with the assurance that,

... every facility consistent with the exigencies of the service will be afforded to the Christian Commission for the performance of their religious and benevolent purposes in the armies of the United States, and in the forts, garrisons, camps, and military posts.²⁹

The problem was not necessarily brought on by the delegates of the Christian Commission but by a number of other civilians who entered the army areas in sizable numbers. In this way security was compromised and the easiest way out was simply to ban all civilians.

A THIRD problem area had to do with conflicts between the military chaplains and delegates of the Christian Commission, many of whom were ministers. In February, 1863, Major General O. O. Howard spoke to a meeting of the Christian Commission in Washington, D. C. In his speech he said, "The chaplaincy system of the army has proved a failure."³⁰ Immediately,

... the New York Branch of the Commission proposed the volunteer enlistment of one minister for each Brigade, about 300 in all, for a period of two or three months each. The service thus proposed was to be gratuitous, the Christian Commission to defray all expenses of travel and all publications needed during the tour of duty.³¹

Such a response, coupled with the directions to delegates cited above, indicate all too vividly the tension and thinly-veiled hostility between the civilian workers and the military chaplains. Such a situation was both understandable and unfortunate.

In the South, while the overall religious conditions in the military forces were somewhat similar, there were some sharp differences as to how this ministry was carried out. To begin with, the mood of the South early in the war was one of exuberance and bravado. Perhaps this helps explain why the ministry in the military got off to a slower start than it did in the North.³² When the victories began to grow more scarce and the seriousness of the war became evident, this situation changed.

In the Confederacy enabling legislation worked to the disadvantage of

the military chaplain in several ways. In the first place, his pay was set at a very low scale. On May 3, 1861, the pay for chaplains was set at eighty-five dollars a month, but thirteen days later this figure was lowered to fifty dollars. Finally, at the insistence of the churches who had to supplement these salaries, the pay was raised to eighty dollars per month on August 31, 1862.³³ An addition to this came in January, 1864, when Congress authorized chaplains the "forage for one horse: Provided, The Chaplain had a horse in his use."³⁴ In 1864, the Confederate chaplain made \$1,325 a year but by then inflation was severe and the actual value of the salary was far less.³⁵

A more serious matter had to do with the structure of the chaplaincy itself. Pitts points out that,

... there were no regulations governing their age, educational requirements, ecclesiastical endorsements, uniform, bearing of arms, required or forbidden duties, or even any statement that they must conduct religious services. They were to have no military rank, no designated insignia, and no command.³⁶

As in the Federal forces, the chaplaincy in the South was primarily a regimental institution and the local unit personnel usually called their own chaplain to come and serve with them. Because of the lack of required qualifications and the way in which chaplains were called and authorized to serve, the Confederate chaplaincy had many problems during the early part of the war.

The early influx of preachers included some who were "illiterate or narrowly sectarian, others were mercenary or lacked devotion."³⁷ Those classified as "mercenary" were no doubt eliminated by the salary cut in 1861 and may have been part of the cause for it. The overview of the ministry to the Confederate forces was further complicated by the presence of many civilian pastors who served the troops in various ways.

THERE were basically four types of religious workers who served the Confederate troops. First, there were the regularly appointed military chaplains paid by the government. Sweet has compiled a list including two hundred and nine Methodist chaplains but admits that the list is far from complete.³⁸ Honeywell identified two hundred ten and estimated conservatively that the number was about two hundred fifty.³⁹ Since many Southern records are lost, it is quite difficult to be exact in this area.

A second category included the army missionaries. These were men who functioned as military chaplains but in reality had no military standing. The Methodist Episcopal Church, South, furnished some thirty-two of these men in addition to others who were appointed by various Annual Conferences throughout the Southern states.⁴⁰ The job of these general missionaries was to "travel through the department assigned to him, preach

to the soldiers, visit the sick and wounded, and report to the bishop having charge of his department the condition and wants of the army . . .”⁴¹

A third group of ministers serving the soldiers was what could be called “Army evangelists.” These were civilian pastors who visited the troops for brief periods of time and conducted revival campaigns. Some of these extended sessions lasted as long as thirty nights.⁴² Religious revival was one real feature of the religious work among the troops on both sides during the Civil War and such revival meetings were both common and frequent occurrences.

The fourth group almost defies any estimate of the extent and effectiveness of their ministry. These were the local pastors throughout the areas where the troops were located. Since the war for the army was confined to America, local pastors could reach the troops at any point where they journeyed and conversely, the troops were never far from a local civilian church which they could attend when their duties allowed.⁴³

The last group performed a specialized but important ministry of the printed word. These were the colporteurs of the various Bible and tract societies. “The Soldiers’ Tract Association of the Methodist Episcopal Church, South, began operations in March, 1862, and by midsummer had ten colporteurs in the field.”⁴⁴ This literature was an important aid to the chaplains in their ministry although due to publishing limitations, much of the material had to be brought in from England.⁴⁵

With such a wide variety of ministries offered to the troops, it is difficult to assess the impact of any segment as to its overall effect on the military personnel. It is also easy to appreciate the problems confronting a military commander in seeking to assure that his troops received adequate religious coverage. Finally, it points up the difficulties encountered by churches in trying to organize and effectively carry out their responsibilities to the military community. In short, the South, like the North, suffered from a lack of co-ordinated effort to minister to its men in uniform.

IN the Southern military chaplaincy we do find two directions being taken which were later to characterize the chaplaincy as a whole. One was the appointment of chaplains as supervisory or co-ordinating chaplains, General Stonewall Jackson, a Presbyterian, did a great many things for chaplains and for the religious coverage of his troops. He had great respect for his chaplain, Beverley T. Lacy, who was also a Presbyterian, and named him general chaplain of his command.

He supervised the work of all chaplains, exerted himself to obtain others for regiments needing them, served as a channel of intercourse between the army and the various churches, and gave the unity and vigor of an ecclesi-

astical organization to the work of chaplains and civilian ministers in the army.⁴⁶

This was a pattern which would be utilized again within the military chaplaincy.

A second development in the Southern chaplaincy also came about with the help of General Jackson. It was in his Second Corps of the Army of Virginia that the chaplains met weekly and maintained a Chaplain's Association.⁴⁷ For his chaplains, General Jackson had strong words concerning co-operation,

Denominational distinctions should be kept out of view, and not touched upon. And, as a general rule, I do not think that a chaplain who would preach denominational sermons should be in the army. . . . I would like to see no question asked in the army of what denomination a chaplain belongs to; but let the question be, "Does he preach the Gospel?"⁴⁸

Such advice was helpful although a genuine spirit of ecumenical cooperation was already evident within the military chaplaincy in both the South and the North.

One final organizational effort in the Southern forces should be mentioned because of continuing recurrence in discussions about the military chaplaincy. This was the "Army Church," a project which got underway in March, 1863, at Little Rock, Arkansas. An army missionary, Rev. E. M. Marvin, later the Methodist Bishop of Tennessee, met with five other Methodist pastors and three Presbyterian clergy to draw up plans for this organization.⁴⁹ Following a simple creedal statement, the Constitution provided that,

The Christian men who have been baptized, adopting these 'Articles of Faith,' in the regiment, shall constitute one church, who shall choose ten officers to take the spiritual oversight of the same. Of the officers so selected, the chaplains or one selected by themselves shall act as moderator. The officers will meet once a month, or oftener if necessary, and in the exercise of discipline will be governed by the teachings of Christ. They will keep a record of the names and the manner in which their ecclesiastical connection with the Church is dissolved.⁵⁰

This organization gained a great deal of popularity among the troops but whether it is to be seen as a church or as simply an interdenominational fellowship remains to be seen.⁵¹

It is of interest to note that two Methodist bishops served during the war as chaplains. Bishop Edward R. Ames served as an Indiana chaplain but is not included on most lists since he had no conference membership.⁵²

In the southern Church, Bishop H. H. Kavanaugh served as chaplain to the Sixth Kentucky Regiment while still serving an active Methodist bishop.⁵³ The fact that there is no indication that these men ever relinquished their episcopal responsibilities raises some interesting issues in terms of church law and polity.

FROM the Civil War to World War One is a huge step chronologically but in terms of the military chaplaincy there were not a great many changes which took place. This is especially true of the Methodist Churches, and this period compares in its lack of development to the period from the War of 1812 until about 1856. The national interest in the chaplaincy waned and the churches once again turned to more pressing problems while leaving the chaplains alone.

At the turn of the century, the question of required ecclesiastical endorsement was again raised, and two Congressional Acts, on March 2, 1899, and on February 2, 1901, provided for this.⁵⁴ This, however, did stir the churches into action and slowly they began to set up commissions or agencies to handle the endorsement of those clergymen who would represent their denominations. In 1905, the Roman Catholic Church named Alexander P. Doyle to represent them in dealing with the government in terms of their military chaplains.⁵⁵

The Methodist Episcopal Church was the next denomination to take action in this regard, and in 1906, they appointed a committee to provide a similar type of representation.⁵⁶ Later, as World War I developed and the United States committed herself as a participant, this committee became a National War Council of the Methodist Episcopal Church. This was placed under the Department of Evangelism of the Board of Home Missions and Church Extension.

The activities of the War Council were divided into four divisions: visiting clergymen, activities near camps, war industry work, and chaplains. . . . Each Methodist chaplain was equipped with a communion service and \$250, and where chaplains were so situated as to make necessary considerable travel, motorcycles with side cars were provided.⁵⁷

In the Methodist Episcopal Church, South, the War-Work Commission undertook a similar mission. They differed from the War Council in the large stress placed on literature distribution but also took care of the personal equipment of both their own chaplains and those of the Colored Methodist Episcopal Church. Meanwhile, the Methodist Protestant Church worked right along with the others through its War-Work Commission as did the African Methodist Episcopal Church which furnished twelve chap-

lains during the war.⁵⁸

WHILE these agencies worked with the individual chaplains on active duty, the process for ecclesiastical endorsement was taking another route. In 1908, the Federal Council of Churches was founded. Several years later, a Navy chaplain, George Livingston Bayard, was stationed in Washington. He was a man who saw the Navy's critical need for far more than the twenty-four chaplains which had been prescribed by law since 1842.⁵⁹ "Bayard was invited to formulate the bill which was passed by Congress in 1914 providing a chaplain for each 1,250 military personnel."⁶⁰

Now that additional chaplains were authorized, the problem of recruitment confronted the government. In light of the problems the government had faced in this area before, the Secretary of War, Newton D. Baker, wisely asked the churches to establish a central accrediting agency to endorse the chaplains being recruited to fill the posts.⁶¹ His request had fortunately been preceded by the formation of the Federal Council of Churches in 1908 and they responded quickly.

The Federal Council of Churches established a General War-Time Commission of the Churches. There were several organizational efforts along this line which had preceded Secretary Baker's request but an office had opened in Washington with an associate secretary and an advisory committee in 1914.⁶² The General War-Time Commission mentioned above included several committees dealing with various problem areas for ministry in war time. Among these were the Committee on Camp Neighborhoods, Committee on Inter-church Buildings, Literature and Publicity, Joint Committee on War Production Communities, Committee on the Welfare of Negro Troops and Communities, Days of Prayers and the Devotional Life, On Interchange of Preachers and Speakers between the Churches of America, Great Britain, and France, On Employment of Returning Soldiers, Interned Allies, on Social Hygiene, etc.⁶³

One of these Committees was The Committee on Army and Navy Chaplains, and its second chairman was Bishop W. F. McDowell, Methodist leader in the Washington area, who served from 1918 to 1925.⁶⁴ Another Methodist, Rev. Worth M. Tippy, was its first executive secretary as was his successor, Clyde F. Armitage.⁶⁵ Rev. E. O. Watson, formerly Secretary of the War Work Commission of the Methodist Episcopal Church, South, served as secretary from 1920 to 1926.⁶⁶ The Methodists were instrumental in setting up this committee. "The Methodists, together with the Presbyterians and Episcopalians, worked extensively together in the early days of the General Committee in 1917. The original

committee was composed of two representatives from each of these three denominations.”⁶⁷

Up until World War I, “. . . the appointment of military chaplains was usually on a political basis, and was in most cases a personal matter so far as the clergymen were concerned.”⁶⁸ We could say that during this time, recruitment of the chaplains was handled by the Army itself and the churches for the most part simply were not involved. What is more,

There were no denominational boards nor church officials to serve as liaison between the church and government. Once appointed, Chaplains were separated from their conference associations. The church gave little if any attention to or care for them. And, by that same token, the men in the Service allowed themselves to become almost completely divorced from their conferences.⁶⁹

The mammoth task which confronted this Committee in terms of recruitment is best understood from the numbers of clergy involved. The Army chaplaincy expanded from 176 to 2,300 while the Navy chaplaincy grew from its original 24 to 203.⁷⁰ Of this number, 352 were clergymen of the Methodist Episcopal Church while 166 came from the Methodist Episcopal Church, South.⁷¹ Despite the large number involved, this was well below the Civil War total of 510 in the Federal forces and 250 with the Confederate Army.⁷²

DURING and immediately following World War I, there were two highly significant developments in the military chaplaincy. The first of these was the establishment of the Chaplain School on March 1, 1918, at Fortress Monroe. Two different plans for such a school had been proposed. The first of these was developed by the faculty and staff at Harvard Divinity School in conjunction with the Episcopal seminary in Cambridge and later the Baptist school at Newton and the Methodist at Boston. The stress in this plan was on the spiritual mission of the chaplain.⁷³

The other plan came from Chaplain (Major) A. A. Pruden of Fortress Monroe, Virginia, and his plan stressed the military side of the chaplaincy. The latter plan was the one which was accepted and authorized by the War Department.⁷⁴ This is the format which is still in operation. Actually there were two chaplain schools during the war with one being conducted in France and the other in America.⁷⁵

The other development was the establishment of the position of head of Chaplains in the Navy in 1917 (officially designated Chief in 1944) and in the Army in 1920.⁷⁶ In the Army, General Pershing had named Bishop Charles Henry Brent as the supervisory chaplain for the American Expeditionary Forces in Europe. For all practical purposes, he was the Chief of

Chaplains but officially this position was not authorized until three years later . . .

The National Defense Act of 1920 provided for a Chief of Chaplains to serve for 4 years with the rank, pay, and allowances of colonel. His duties were to "include investigation into the qualifications of candidates for appointment as chaplains and general coordination and supervision of the work of chaplains."⁷⁷

Thus, the Chaplain Corps was established and organized.

The military ministry had come a long way and had seen many interesting developments since Samuel Stone joined his parishoners on an Indian foray in the seventeenth century. Likewise, the Methodist Church had moved with the times and with the nation until it had assumed a major role in this form of Christian service. In short, it was a development in which the Church and the State had worked together to serve the people of this nation and of this church in a time of particular need. In this cooperative venture both institutions have benefited.

FOOTNOTES

1. *The History of American Methodism*, ed. Emory Stevens Bucke. (Nashville: Abingdon Press, 1964), I, 43.
2. *The Naval Chaplain: Exhibiting A View of American Efforts to Benefit Seamen*, n. a. (Boston: T. R. Marvin, 1831), 31-32.
3. Bucke, *op. cit.*, I, 76-80.
4. *Ibid.*, 80.
5. William Warren Sweet, *Methodism in American History* (New York: The Methodist Book Concern, 1933), 130.
6. Charles H. Metzger, *Catholics and the American Revolution: A Study in Religious Climate* (Chicago: Loyola University Press, 1962), 215.
7. Wade Crawford Barclay, *History of Methodist Missions* (New York: The Board of Missions and Church Extension of the Methodist Church, 1949), I, 97-98.
8. Department of the Army, *The American Army Chaplaincy: A Brief History*, PAM 165-1 (Washington: U. S. Government Printing Office, 1955), 7.
9. In 1784, the Methodist Church had 46 circuits and stations with 83 itinerant ministers serving 14,988 members. By 1810, there were 347 circuits and stations, 604 traveling preachers, 139,836 white and 34,724 colored members. *General Minutes*, I, 20, 183f., as cited in Barclay, *op. cit.*, I, 121.
10. William Addleman Gano, *The History of the United States Army* (New York: D. Appleton and Company, 1924), 183-184.
11. Edward A. Simon, "The Influence of the American Protestant Churches on the Development of the Structure and Duties of the Army Chaplaincy, 1914-1962" (STM Thesis, Princeton Theological Seminary, Princeton, New Jersey, 1963), 11.

12. Gerald A. Ryan, "Manpower on the Spiritual Front," *The Ecclesiastical Review*, CIX (July, 1943), 8.
13. Ganoe, *op. cit.*, 259-260; 12 Statute 270.
14. 12 Statute 594 as cited in Simon, *op. cit.*, 13.
15. Ganoe, *op. cit.*, 260.
16. Roy J. Honeywell, *Chaplains of the United States Army* (Washington: U.S. Government Printing Office, 1958), 11.
17. John Harold Craven, "The Service of the Church to Service Personnel" (STM Thesis, Harvard University, Cambridge, Mass., 1956), 4.
18. Barclay, *op. cit.*, I, 17.
19. Sweet, *op. cit.*, 284.
20. *Ibid.*, 288.
21. James O. Henry, "History of the United States Christian Commission" (Ph. D. Thesis, University of Maryland, College Park, Maryland, 1959), 13-14.
22. Frank Milton Bristol, *The Life of Chaplain McCabe, Bishop of The Methodist Church* (New York: Fleming H. Revell Co., 1908), 146.
23. Henry, *op. cit.*, 138, 48.
24. Sweet, *op. cit.*, 293-294.
25. Bristol, *op. cit.*, 148.
26. *Ibid.*, 147; Sweet, *op. cit.*, 293.
27. Henry, *op. cit.*, 67-71. The eight principles were: catholicity, nationality, voluntariness, combination of benefits for body and soul, reliance upon unpaid delegates, personal distribution with personal ministrations, principle of co-operation and respect for authority.
28. *Ibid.*, 70.
29. Minutes of the Executive Committee, January 29, 1863, as cited in *Ibid.*, 90.
30. *The Chronicle Intelligetizer*, March 5, 1863, Scrapbook Volume II, 38, as quoted in *Ibid.*, 190. A year later, Major General Howard modified his statement by explaining: ". . . I mourn often that in my command there are so few chaplains at all; and where there are no chaplains, there the Christian Commission can work effectively." Quoted in *Ibid.*, 198.
31. *Ibid.*, 190.
32. Bucke, *op. cit.*, II, 236.
33. *Laws For The Army and Navy Of The Confederate States* (Richmond: Ritchie and Dunnivant, 1861), 36, as cited in Charles F. Pitts, *Chaplains in Gray: The Confederate Chaplains' Story* (Nashville: Broadman Press, 1957), 39-40.
34. *Public Laws of the Confederate States of America Passed At the Fourth Session of the First Congress, 1863-1864* (Richmond: R. M. Smith, 1864), 175, as cited in *Ibid.*, 41.
35. Honeywell, *op. cit.*, 118-119.
36. Pitts, *op. cit.*, 42.
37. Honeywell, *op. cit.*, 119.
38. William Warren Sweet, *The Church and the Civil War*, 219-222, as cited in Bucke, II, 236.
39. Roy J. Honeywell, "Summary of Methodist Ministers in the Civil War, 1861-1866," (manuscript in the Methodist Commission on Chaplains Office, Washington, n.d.). He also lists one hundred forty-one ministers who served as enlisted men or line officers in the Confederate Army.
40. Bucke, *op. cit.*, II 236-237.
41. William W. Bennett, *A Narrtative of the Great Revival Which Prevailed in the*

- Southern Armies* (Philadelphia: Claxton, Remsen & Haffelfinger, 1877), 267-268, as cited in *Ibid.*, II, 237.
42. Simon, *op. cit.*, 12.
 43. *Ibid.*, 15.
 44. Bucke, *op. cit.*, II, 237.
 45. Honeywell, *Chaplains of the United States Army*, 141.
 46. *Ibid.*, 143.
 47. Bucke, *op. cit.*, II, 242.
 48. J. William Jones, *Christ in the Camp* (Richmond: B. F. Johnson & Co., 1887), 301, as cited in Pitts, *op. cit.*, 55.
 49. Bucke, *op. cit.*, II, 242.
 50. Thomas M. Finney, *Life and Labors of Enoch Mather Marvin* (St. Louis: James H. Chambers, 1880), 378, as cited in *Ibid.*, 243.
 51. Pitts, *op. cit.*, 50-60. He feels the latter is the case.
 52. Roy J. Honeywell, "Methodist Chaplains in the Federal Army, 1861-1866" (manuscript in Methodist Commission on Chaplains Office, Washington, n.d.).
 53. Pitts, *op. cit.*, 91. Pitts also refers to him as an "army missionary," (114-115), and these, too, were called "chaplain."
 54. *The American Army Chaplaincy*, 10. This resulted largely because of an action by the Protestant Episcopal Church which requested in 1898 that the President consult Church officials before appointing any Episcopal chaplain.
 55. *Ibid.*, 10-11.
 56. Craven, *op. cit.*, 4.
 57. Sweet, *Methodism in American History*, 376.
 58. The above is based on *Ibid.*, 376-379.
 59. Spencer McQueen, "A Half Century In Behalf of the Chaplaincy", *The Chaplain*, XXIV (1967), 7.
 60. *Ibid.*, also see Honeywell, *Chaplains of the United States Army*, 168.
 61. McQueen, *op. cit.*, 7.
 62. *Ibid.*
 63. Sweet, *Methodism In American History*, 378-379.
 64. *Ibid.*, 378.
 65. "Executive Secretaries of the Commission" "*The Chaplain*, XXIV (1967), 66.
 66. Letter on official stationery of War-Work Commission of the Methodist Episcopal Church, South, from Rev. E. O. Watson to Chaplain Henry Grady, Gatlin, March 24, 1919 (in Methodist Commission on Chaplains Office, Washington): see also, *Chaplains of The Methodist Church In World War II: A Pictorial Record of their Work* (Washington: Methodist Commission on Chaplains, 1948), 160.
 67. Simon, *op. cit.*, 25.
 68. *Ibid.*, 16-17.
 69. *Chaplains of the Methodist Church*, 160.
 70. McQueen, *op. cit.*, Note: the exact number of Army chaplains was 2,363. (*The American Army Chaplaincy*, 11).
 71. Roy J. Honeywell, "Summary: Methodist Episcopal Chaplains and Candidates" and "Chaplains and Candidates: Methodist Episcopal, South" in Methodist Commission on Chaplains Office (Washington). n.d.
 72. "Civil War Chaplaincies Totaled 760", *Michigan Christian Advocate*, (December 17, 1959).
 73. McQueen, *op. cit.*, 9, quoting Simon, *op. cit.*

74. McQueen, *op. cit.*, 9.

75. *Ibid.*, 10.

76. *The American Army Chaplaincy*, 12.

77. *Ibid.*

MY HIDING PLACE

(Editor's Note: These lines are reported to have been found on the body of Major John André, British officer hanged in 1780 at age 29 for espionage during the American Revolutionary War.)

Hail, sovereign love which first began
The scheme to rescue fallen man!
Hail, matchless, free, eternal grace
Which gave my soul a hiding place!

Against the God who built the sky
I fought with hands uplifted high,
Despised the mention of his grace,
Too proud to seek a hiding place.

Enwrapt in thick Egyptian night,
Fond of darkness, more than light,
Madly I ran the sinful race,
Secure — without a hiding place.

But thus the eternal counsel ran,
"Almighty Love, arrest that man!"
I felt the arrows of distress
And knew I had no hiding place.

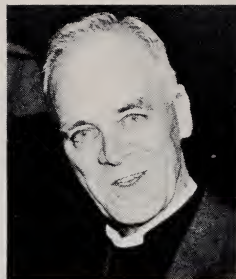
To Sinai's fiery mount I flew,
But justice stood in view,
And cried with frowning face,
"This mountain is no hiding place!"

Ere long a heavenly voice I heard
And mercy's angel soon appeared.
He led me with a beaming face
To Jesus as my hiding place.

Should seven-fold storms of thunder roll
And shake this globe from poll to poll,
No thunder-bolt shall daunt my face
For Jesus is my hiding place.

Preaching Clinic

By James T. Cleland



The NEB with the Apocrypha

WEDNESDAY, March 4, was one of the happiest days of my life. At long last, I paid a real visit to 122 Maryland Ave., N. E., Washington, D. C., that picturesque house, with the walled garden, under the shadow of the Capitol. There I had a chance to meet the editors and the staff of THE CHAPLAIN whom, having not really seen, I had known by correspondence over the years. They gave a luncheon for me—"a maist sumpectuous repast"—and presented me with a copy of *The New English Bible with the Apocrypha*, although it was not officially issued until March 16. My hosts and the twelve guests autographed it, folk like the Army Chief of Chaplains, and the Air Force Deputy Chief, and a

representative of the Navy Chief, who was ill with flu. (Something else, full of joy, befell me at that luncheon, but the telling of it will have to await another column.)

Now, just that morning, I had almost decided to accept the Religious Book Club's current selection of the NEB. What decided me against it was that the Club edition did not include THE APOCRYPHA. So, en route to the luncheon, I posted a card declining its recommendation. Then I was given the complete volume, for free! And my Scottish heart rejoiced and sang a major *Te Deum*. I decided to write my next column for THE CHAPLAIN on *The New English Bible with Apocrypha* as a thank-offering. Here it is.

Dr. Cleland is Dean of the Chapel, Duke University, Durham, N.C.

DO I need to tell you about "the most exciting and significant publishing event of 1970, or many another year," as *Together* (March, 1970) calls it? You have been swamped with news of it: The-Book-of-the-Month Club; the Book Guild; comments from theologians, home and abroad, R. C., Protestant, Jewish, laudatory reviews in *Time* and *The Christian Century*. Even *The Durham Herald*, which no one could accuse of competing with *The New York Times*, carried three articles about this new translation on a single page: a favorable editorial; a dissenting view from *The London Observer*; and a chuckling column by Art Buchwald, entitled "After Bible, Shakespeare." Let me comment on it, too, as a salute to the fourteenfold who signed my copy.

What started this new translation? In May, 1946, the General Assembly of the Church of Scotland received an overture from the Presbytery of Stirling and Dunblane recommending that a translation of the Bible be made in the language of the present day. (That, too, delights me because, in 1926-27, I was student assistant in the auld kirk of Dunblane, still referred to as Dunblane Cathedral though inoculated — or anaesthetized — with Presbyterianism.) Denominations, sects and societies in Great Britain rallied to the project. The Roman Catholic Church sent observers. The University Presses of Oxford and Cambridge together became the publishers.

The actual work of translation was done by three panels, one for each of the biblical divisions. Their members were British scholars. A fourth panel was added: "of trusted literary

advisers" whose forte was "a delicate sense of English style." The Joint Committee which supervised the panels first met in January, 1948. Their work is done. Is it well done? Opinions differ about this volume which *Time* thinks "may well be the most notable effort in centuries."

Gilbert Highet, Professor of Classics at Columbia University and a member of the Editorial Board of the Book-of-the-Month Club (who was at school and university with me in Glasgow) writes a disciplined rave review reporting on the Club's "special spring selection." It is, for him, "a triumph of clarity." "Hundreds of passages which had appeared obscure to me for many years were at last clarified." It lays open "a treasure of poetic ideas, some of them never realized before, and some long obscured by errors in expression." It reads aloud "much crisper and more forceful." Other critics back him, using such words as "lean and lucid English"; "the richness and majesty of the English language"; "clear, readable, and modern, without ever descending to the merely colloquial."

There is at least one critic who turns thumbs down on the volume, a Jesuit priest, who is a poet as well as a scholar. He begins his review: "It is hard to write about the new version of the Bible without depression." He adds: "The new Bible is written in a deadly and churchy Mandarin, which is heavy without being smooth, and jagged without being strong." He concludes: "I am sorry for anyone who thinks of his faith as being expressed in this turgid volume." His basic criticism is that it is *not* written in "plain, strong, modern English." Cyrus H. Gordon, the eminent

archeologist, believes that it will "become a modern English classic," but wishes that more attention had been paid to the new interpretative knowledge gained from archeological discoveries, apart altogether from the study of manuscripts. "Thee, thou, thy" have been dropped in the NEB, except for "invocations to the Diety (sp!)." I'm not over-worried about God being addressed as "You." What I shudder at is the indiscriminate, slovenly use of "Thou" and "You" in the same prayer — especially when I do it myself. Prayer, especially public prayer, should be among the things "done decently and in order." in which rendering of 1 Corinthians 14:40, the KJV and NEB agree.

Some of us are going to have homiletical problems if we use the NEB as the basic translation. No longer can we preach on: "In the beginning God" as the first words of the Bible. If we are against war and/or capital punishment, the sixth commandment is no longer our criterion, because it is now translated: "You shall not commit murder." Mountain Day in a famous New England prep school may no longer be proclaimed in the first verse of Psalm 121, because it now asks a question: "If I lift up my eyes to the hills, where shall I find help?" Moreover, "the valley of the shadow of death," in Psalm 23 has accurately become "a valley dark as death," so what are we going to do at funerals? Will truth or tradition win?

SHOULD you buy it? Well, why did the Book-of-the-Month Club choose it? Because the individual members of the Board independently — before they met in concert — decided that it was a book every literate

person would want to own. More than that, it was agreed that it should be made available to members as a special Selection. Even more than that, it was recommended that members "waive their privilege of rejecting a Selection." One million copies were in print on "D-Day"; the Oxbridge presses were palpitating. Why not? Seven million copies of the NEB *New Testament* had been sold since March, 1961.

I know one man who is bound to have a copy. He is a retired Dean of a Divinity School, a Christian humanist, who reads the Bible "from kiver to kiver" every year. He rejoices when a new translation appears, be it the work of one man, like Moffatt and Knox, or of a committee. The amazing thing to me is that the NEB is the work of five committees, in harmony. It recalls what Macneile Dixon, my English professor at Glasgow University wrote about the KJV:

A committee of Englishmen constructed these sentences. These sentences enshrine their convictions, their hopes, their tastes, their judgment. When the character of the men who sailed the seas, fought the battles, traded with all the world and built the empire is expounded to us, I should like to have the character of these other Englishmen, the translators, also expounded. For they were members of the selfsame family, brothers and kinsmen of the sailors, and traders, the statesmen and the merchants.

Fancy being grateful to another committee for the same kind of job over four centuries later! I wonder when the next translation is due. I won't be here to review it, be the good Lord willin'.

END

Alienation of the Campus from National Defense

By Lewis F. Powell, Jr.

This address was given by Mr. Powell upon his receiving the Thomas Jefferson Award from the Old Dominion Chapter, Public Relations Society of America, Richmond, Va.

WHEN one is honored by his fellow citizens, it is always difficult to make an appropriate response. This is all the more so when I think of the prior recipients of this award — each a distinguished American who has contributed much to the welfare of Virginia and our nation.

But I can and do say “Thank you” — with the fullest meaning of these words so long used by civilized man. I can also commend the Old Dominion Chapter, Public Relations Society of America, for the concept of this award ceremony. There is a need, especially in this cynical and irresponsible age, to honor responsible citizen-

ship. I accept the award in this symbolic sense, with deep gratitude.

The award is appropriately named for Thomas Jefferson. Among the great Virginians of his time none exemplified more fully the dedication of self to responsible public service than he — in intellectual leadership, in law, in government, and in education. It is trite to say — but profoundly true — that what the world needs most today is leadership of the Thomas Jefferson quality.

This is as true on the university campus as it is in government and in international relations. Jefferson recognized, more clearly than most,

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the relationship between higher education and the success of a government "by and for the people." He foresaw that representative government, with the freedoms he revered, could only be preserved by an informed and public-spirited electorate. This, in turn, could only be created and sustained by education. Holding these views, Jefferson considered that the founding of the University of Virginia was one of his three crowning achievements—sharing equally with his Presidency and his authorship of the Declaration of Independence.

Let us reflect tonight on the role of the university in our national life. As the subject, in its full sweep, is too vast for a single speech, I will narrow the focus to a current issue much in the news: namely, the relationship of the university to national defense policy.

There is, undeniably, a growing alienation on the campus from this policy. Indeed, there is often a rejection of responsibility for this most fundamental duty of a national government. The most fashionable posture on the avant garde campus, by faculty and student, is militant hostility to the armed services, the Pentagon, and even the "relevance" of a strong national defense. The question which I wish to explore is whether this hostility has reached the point of serious citizen irresponsibility?

Before considering examples, let me define the limits of my inquiry. There are hundreds of colleges and universities, and tens of thousands of professors and students. There is no monolithic attitude on any subject, and a broad spectrum of divergent opinion prevails among and within the universities across the country.

On a national basis one may be sure that a great majority of faculty members and students are responsible — whether critical or not. This is conspicuously true here in Virginia where proud traditions are still honored and where, to my knowledge, this alienation has not attained significant proportions.

I therefore use the terms "university" and "the campus" not to criticize indiscriminately, but to identify trends evident on some of the more famous campuses.

Nor am I suggesting — certainly no lawyer would — any limitation on free speech or the right of lawful dissent. The vitality of our democracy can be impaired as quickly by repressing First Amendment freedoms as it can by the opposite extreme of massive irresponsible conduct. Admittedly, it is often difficult to draw the line between these two extremes, especially with respect to issues tainted and distorted by revulsion to the unfortunate Vietnam War.

But my subject tonight relates not to the traditional differences of opinion as to the role and composition of our military forces (where divergent views are both inevitable and wholesome), but to intransigent attitudes of hostility towards the American military establishment and even the concept of national defense. Although I defend the right to hold and express these attitudes, I regard them as irresponsible and seriously detrimental to our country and the Free World.

Let us consider specifically four examples of campus attitudes, namely, with respect to (i) ROTC, (ii) campus recruiting, (iii) defense-related research and development, and (iv) the Central Intelligence Agency.

Attack on the ROTC

A prime target has been the Reserve Officer Training Corps program (ROTC). The scope and importance of this program are not widely understood. Citizen control of the military is an American tradition. This is evidenced by the President's status as commander-in-chief, by the Defense Department structure of civilian secretaries and control, by the absence of a permanent general staff, and by assurance of a citizen's army.

This latter goal has been achieved in major part, through the ROTC, a program which has provided the great majority of the officers of each of our armed services. The statistics are dramatic. West Point, for example graduates only 750 second lieutenants a year, as compared with some 17,000 who will graduate from Army ROTC. The professional officers entering the Army thus constitute only 4 per cent of the entering officer corps.¹ It is estimated that some 270,000 students were enrolled last year in the ROTC programs of all services on 330 campuses.

The attack on the ROTC has been led by prestigious Ivy League schools. On January 30, 1969, the Yale faculty voted to strip ROTC of its academic standing and to relegate it to the status of an extracurricular activity. The level of animosity was indicated by a further faculty vote to take away the title of professor from those who teach ROTC courses. The Chairman of the Yale Faculty Committee on the Course of Study said:

ROTC is like singing in Whiffenpoofs — an activity . . . we don't think merits any academic standing.²

ROTC courses may well need higher quality content, and they are peripheral to the classic liberal arts education. But the same may be said for dozens of other courses in the typical free-wheeling college curriculum.

Moreover, one is struck by the pettiness of a great university faculty taking pains to withdraw the title of professor from those who teach disliked courses. This gratuitous downgrading is to be contrasted with the toleration, and even honoring, of the most radical professors.

Harvard University, followed Yale's example — depriving ROTC of its academic status, stripping instructors of their titles, and even eliminating "descriptions of ROTC courses from the Harvard catalog."³

Other Ivy League schools, not to be out-done in proving their abhorrence of the military, quickly followed suit. These included Princeton, Columbia, and Dartmouth by a more limited move.⁴

At about the same time, several of the universities were installing and accrediting new courses of the most dubious academic merit. Indeed, many of our colleges and universities seem to be stumbling over each other to genuflect to the latest student demand for courses claimed to be "more relevant" by both black and white militant students.⁵

A chilling example is what happened at Harvard. A course was organized there by students on the uplifting subject of "Radical Social Change". It quickly became the second most popular course in Cambridge, with revolutionary oriented lecturers drawn both from undergraduates and outsiders. A professed aim of the course was to produce "more and bet-

ter radicals." Not surprisingly "the course carries full academic credit toward a Harvard degree."⁶

If this distorted sense of values were not so serious, one might find amusing this spectacle of intellectual hypocrisy—the curtailing of academic freedom with respect to long accepted courses in the national interest at the same time that academic freedom is stretched to embrace courses in violence taught by the Eldridge Cleavers.

Frustration of Campus Recruiting

Closely related to the ROTC issue is that of recruiting on the campus by the military services and industries with defense contracts. Militant student groups, with some faculty support, include among their demands the end of all such recruiting. Only a few college administrations have taken publicly the drastic step of denying all access to recruiters,⁷ but campus recruiting has been severely handicapped by the failure of many campus authorities to afford reasonable opportunities for this legitimate activity.

General Chapman, Commandant of the Marine Corps, testified last spring before the Senate Armed Services Committee that the Corps was dropping its long-standing requirement of a college degree for officer candidates. He cited as the reason, the increasing hostility to campus recruitment. He further testified that in less than a year there had been twenty demonstrations against Marine recruiting. A far larger number of colleges effectively restricted recruiting by various techniques of noncooperation.⁸

It is in the national interest for the military services—and for industry serving defense needs — to have ac-

cess to college-trained men. Equally compelling, one would think, is the right of students to be recruited, to hear the arguments in favor of military service, and to have the opportunity of this type of employment. But too many university authorities, cowed and anxious to buy peace with leftist students and faculties at any price, have failed to provide and protect the First Amendment freedoms of recruiters and the students who wish to hear them. On many of the same campuses which indulge this suppression, public forums and even hospitality are routinely provided for revolutionaries who advocate the overthrow of our form of government, such as the SDS, Black Panthers, and Communists.

Refusing Military Research

Another aspect of campus alienation from national defense policy relates to research and development. In World War II, when freedom was threatened by rightist totalitarians, the American academic and scientific communities made vital contributions to the defense of their country. Down through the intervening years the skills and resources of our universities have been essential elements of defense research and development.

Significant benefits have flowed in both directions. Our government, largely through American leadership in scientific and technological developments, has maintained for the western world — now threatened by leftist totalitarians — a precarious peace. The university communities contributed much of the scientific genius required for this effort. They also benefited uniquely from the federal funds which built facilities and sustained

the research. Indeed, our society generally benefited from this responsible partnership in many ways other than national defense. It is unlikely that the great scientific and technological advances of our time, with the infinite variety of resulting civilian products and benefits,⁹ would have been achieved without this joint effort by government and the universities.

But this fruitful partnership now appears to be in danger of being dismantled. It may well become the victim of the blind anti-militarism sweeping many of our campuses.

Student and faculty radicals — indeed all elements of the New Left — have long been in full cry against military research. This is a classic leftist posture towards a democratic process. But what causes concern is the increasing number of nonleftist scholars and scientists who now advocate divorce of the campus from all arms research.

A one-day “research stoppage,” organized by the heads of several MIT departments, occurred on many campuses. More far-reaching action has been taken officially at MIT and Stanford, both heavily relied upon by our government. At Stanford, following student sit-ins backed in part by the faculty, the university announced a phasing out of highly classified research by the Stanford Applied Electronics Laboratory. A faculty-student committee at Stanford also recommended that the university sever all connections with the Stanford Research Institute. And at MIT last spring, the undertaking of secret projects was suspended pending a re-evaluation of the Institute’s participation, directly and indirectly, in military research.¹⁰

The hostility to secret research on the campus reached such intensity that the Defense Department recently cut in half — from some 400 to about 200 — its contracts for such research at our colleges and universities. Although the thrust of the movement has been primarily against secret research, there is an emerging trend against any research — whether secret or not — financed for military or national defense purposes.¹¹

Defaming the CIA

Of all the defense-affiliated efforts, the most hated and reviled on the campus is the CIA. Few universities are now willing to be associated with its necessary research, and scholars increasingly are disinclined to accept CIA employment.

What, indeed, is the object of all of this irrational venom? Until World War II, the U.S. had no national intelligence service as did other major nations. During that war we were dependent largely upon the English for strategic intelligence, both political and military. Following the war, and to meet a manifest national need, Congress created the CIA as an independent intelligence agency responsible — not to the military — but directly to the President and the Congress.

It is not easy to judge the record of secret intelligence operations. Reasonable men, viewing the history of our time, may disagree as to how well the CIA has discharged its vital responsibility. But it is difficult to comprehend how thoughtful citizens could deny the necessity for such an agency, or the importance of affording it adequate support. And many who attack the CIA, and withhold

such support, denounce all American "spying" as evil per se. These same critics rarely — if ever — condemn the vast and ruthless espionage activities of the Soviet Union.

Default in Responsibility

I have spoken now of four examples of withdrawal of support by some universities from important elements of national defense, namely, with respect to ROTC, military and industrial recruiting, research and development, and the CIA. I have not talked about other defense issues which divide the military and the campus, such as ABM and MIRV, bases in Spain, amnesty for draft dodgers, and the level of defense spending.

One may regret, as I do, the trend and especially the hostility of campus opinion against a strong national defense. But much of the hostility has involved matters of opinion, as to which every citizen may express his views in the democratic process of decision making. There is a distinction, however, between expressing and advocating anti-defense views by faculty and students on particular issues, and the taking of affirmative action to weaken or frustrate long established national policy.¹²

Or putting it another way, it is one thing for individuals on campus to criticize and dissent. It is something quite different for a university through its faculty or administration, or indeed through informal but concerted action, to deny to our government needed assistance and resources with respect to national preparedness. I do not say this is beyond the limits of permissible dissent. I do suggest that this type of action lacks the degree of mature responsibility which Ameri-

cans are entitled to expect of their free institutions of higher learning.

The Consequences

The consequences of this alienation are difficult to judge at this time. One may hope, with reason, that the trend now so disturbing will abate without serious harm to our country. There have been other periods in our history of hostility toward the military; there have been pacifist movements; and advocacy of unilateral disarmament. But the scope and intensity of the present movement, accentuated and escalated by modern communications media, are grounds for genuine concern.

A first casualty could be the American concept of civilian control and orientation of the military. The ROTC, the recruitment of educated civilians into the services, the partnership in defense research between government and the universities, and even the campus influence on the CIA — all tend significantly to perpetuate our civilian tradition. One would have supposed that the intellectual community, perhaps above all others, would be zealous to strengthen — not weaken — this tradition.

One also would have thought that intellectuals would be in the forefront of those wishing to assure for America an adequate defense, as without such a defense the freedoms which they cherish — including academic freedom — would not long survive. It is puzzling indeed to find so many on campus oblivious to the lessons of history — lessons as recent and as vivid as the Soviet subjugation of a defenseless Czechoslovakia.¹³

The ultimate consequence of this antimilitarism, if carried to the ex-

tremes advocated by some, could be a serious weakening of America's defense capability. An editorial in *Life Magazine* spoke of the "highly emotional general attacks on the military establishment . . . with the faculties of some major universities . . . (at) war with the armed forces." The editorial then points out.

The real danger is that the current anti-military mood could too easily damage our defense posture, and sap the strength and morale of the armed forces who maintain it.¹⁴

From the time of Thomas Jefferson, our universities and colleges — whether public or private — have participated in and contributed immeasurably to all that is good in America. They have not been remote and cloistered islands within our society: they have been vital and responsible parts of it.

Now, certainly with respect to national defense, there is dismaying evidence of a departure from this historic role — evidence of withdrawal of support of established national

policy. Our country, in this precarious age and confronted by enemies of growing strength, surely must maintain adequate military preparedness. This is a nonpartisan national priority, of concern to every American citizen.

It is self-evident that our country — its moral influence in the world as well as its military capabilities — will suffer grievously if our government should be denied, on a broad scale, access to the resources of our universities. It is equally clear that the universities themselves will suffer irreparable damage. A great source of the strength and vitality of our free institutions has been responsible participation, both corporate and individual, at all levels of government and community activity. The retreat on some campuses from this responsibility is no longer inconsequential. It relates to the most fundamental duty of government, namely, "to provide for the common defense."¹⁵ Let us hope, in the interest of our country, that this disquieting trend will soon be reversed.

FOOTNOTES

1. *Time*, March 7, 1969.
2. *New York Times*, Jan. 31, 1969, p. 1.
3. *New York Times*, Feb. 5, 1969.
4. *New York Times*, Feb. 1, 1969 (Dartmouth); *New York Times*, March 4, 1969 (Princeton); and *New York Times*, March 21, 1969 (Columbia).
5. Andrew F. Brimmer, Negro member of the Federal Reserve Board, recently denounced the new "cult of incompetence" which advocates and accepts curricular changes — not on their merit — but to meet militant student demands. *Richmond News Leader*, Sept. 6, 1969.
6. *Richmond Times-Dispatch*, April 19, 1969 (quoting editorial from the *Alexandria Gazette*); see also editorial *Richmond Times-Dispatch*, April 21, 1969.
7. As of April 1, 1969, these were reported to include Los Angeles Harbor

College (Wilmington, California), Peabody Conservatory (Baltimore, Maryland), Brooklyn College (Brooklyn, New York), Friends' University (Wichita, Kansas), and Queens College (Flushing, New York).

8. Speech, Senator Harry F. Byrd, Jr., Winchester, Va., April 10, 1969.
9. Among the more obvious examples are the civilian uses of atomic energy and the potential benefits to mankind of the space program in all of its aspects.
10. See *New York Times*, article by Walter Sullivan in issues of Feb. 9, 1969 and May 4, 1969.
11. *Washington Post*, May 12, 1969, article by Victor Cohn.
12. There is a high degree of parallelism between Communist propaganda targets and the favorite defense "whipping boys" on many campuses. Communist parties throughout the world long have sought, by massive and insidious propaganda, to undermine public support for the entire U. S. defense structure. New left organizations are also in the vanguard of a massive effort to discredit our defense establishment. It may be assumed that most of the faculty and students who go along with this shabby effort are not Communist sympathizers. But one wonders whether they realize the extent to which the erosion of confidence in our armed services — to which they contribute — aids and comforts our enemies.
13. There is a view, widely embraced by wishful thinking Westerners, that Communism is mellowing and becoming less repressive. Those who hold this view might ponder the articles by Henry Kamm, Moscow bureau chief of the *N. Y. Times*, written upon his recent return from two years in the Soviet Union. Reprinted, *Richmond Times Dispatch*, Aug. 17, 1969.
14. *Life Magazine*, March 21, 1969, p. 38.
15. Preamble, Constitution of the United States.

BISHOP LOUITTIT HAS NEW RESPONSIBILITY

The Right Reverend Henry I. Louttit, former Chairman of the General Commission on Chaplains and retired Bishop of South Florida, is now the Chancellor of Florida Episcopal College to be located at Deland, Fla. Bishop Louttit's current office is 130 N. Magnolia Ave., P. O. Drawer 3591, Orlando, Fla. 32802

DR. OLSSON RESIGNS

The Reverend Dr. Karl O. Olsson, former Chairman of the General Commission on Chaplains, has resigned the Presidency of North Park College and Seminary, Chicago, Ill. 60625

Dear Editor:

Attached is an Officer Effectiveness Report for the Apostle Paul. David C. Hughes, Chaplain, Major, USAF

VII COMMENTS

Facts and Specific Achievements: Chaplain Paul is an energetic and creative person. He has an unique talent for organizing and he is willing to go to great lengths to accomplish his assigned duties. He is dedicated to his ministry and has taken numerous TDY assignments at great personal hardship. *Strengths:* Chaplain Paul is a highly creative officer using original and novel approaches to accomplish assigned tasks. He has demonstrated outstanding writing ability having published a number of articles. *Civic Responsibilities:* Chaplain Paul's participation in civic activities is commendable. He is in demand as a speaker having filled a number of requests both in religious and civic activities. *Other Comments:* Chaplain Paul has difficulty maintaining liaison with other personnel and chaplains. He has been dogmatic and downright overbearing in his attitude toward other religious leaders. On numerous occasions he has been contentious on the matter of troop morals. Recently he was stoned by the people of one chapel group. Another example of the animosity that he arouses is when he was attached by a religious group and forcibly dragged outside and was rescued only by the intervention of the Security Police. For his own protection I had him placed under house arrest. Another time only the astute work of the Security Police stopped a plot by a group of men who were planning to kill him. *Suggested Assignments:* Chaplain Paul's assignment and promotion potential is extremely limited. Unless he can be assigned to some duty that does not require close working arrangements with other personnel, his value to the chaplaincy is low and administrative action should be initiated to relieve him from extended active duty. I base these comments on my almost daily observations of his actions and the numerous complaints I have received concerning him.

VIII REPORTING OFFICIAL

Ch, Colonel I. R. Brainbird
Installation Chaplain

IX REVIEW BY INDORSING OFFICIAL

I concur with the report as written as I respect the rating ability of this rating official

Colonel J. J. Stearbum
Commander
9999 AB Gp
Outofit AFB

**AT
YOUR
SERVICE**



Roger K. Arnold

SOONER or later, nearly every individual in uniform is confronted with the prospect of civilian employment. Secular companies compete on a regular basis to meet their personnel requirements. Christian organizations have specific openings but may go unfilled because there are few central agencies to match employment opportunities with qualified applicants.

Three years ago Rev. Robert N. Meyers, a Presbyterian minister, confronted the problem. His concern led to the development of an interdenominational non-profit employment agency for Christians.

As a new Division of the Christian Service Corps, the Christian Placement Service offers salaried positions in Education, Business, Clerical, Counseling, Literature, Art and Social Work, as well as Communications, Music, Maintenance and Repair.

For information regarding fees and positions available, interested applicants may contact Mr. Roger K. Arnold, Placement Director, 1329 N Street, N. W., Washington, D. C., 20005, Telephone 202-462-5648.

ON FREEDOM AND RESPONSIBILITY

THERE goes many a ship to sea with many hundred souls in one ship, whose weal and woe is common, and it is a true picture of a commonwealth, or an human combination of society. It hath fallen out sometimes that both Papists and Protestants, Jews and Turks, may be embarked into one ship. Upon which supposal, I affirm that all the liberty of conscience that ever I pleaded for turns upon two hinges: (1) that none of the Papists, Protestant, Jews, or Turks be forced to come to the ship's prayers or worship; nor compelled from their own particular prayer or worship, if they practice any. (2) I further add that I never denied that, notwithstanding this liberty, the commander of this ship ought to command that justice, peace, and sobriety be kept and practised, both among the seamen and all the passengers. If any of the seamen refuse to perform their service, or passengers to pay their freight; if any refuse to help in person or purse toward the common charges or defense; if any refuse to obey the common laws and orders of the ship concerning their peace or preservation; if any shall mutiny and rise up against their commanders and officers; if any should preach or write that there ought to be no commanders nor officers, no laws nor orders, no corrections nor punishments: in such cases, whatever is pretended, the commander or commanders may judge, resist, compel, and punish such transgressors, according to their deserts and merits."

—Roger Williams

MORE NOTES FOR NEGOTIATORS

Justice without power is inefficient; power without justice is tyranny . . . Justice and power must therefore be brought together so that whatever is just may be powerful and whatever is powerful may be just.

—Blaise Pascal

Peace with liberty and freedom is the over-riding issue of our times. . . Because of his own mixed nature of good and evil, man dare not throw away the sword, but he would do well to draw it humbly, knowing that the very deed is proof that he has failed once more in a better wisdom.

—Joseph Simonson

Spring Meetings of the Commission

THE accompanying pictures portray a number of persons who figured in the meetings of the General Commission on March 10 and 11.

Reports were given on the Gates Commission recommendations on an all-volunteer armed force, the plight of prisoners of war and their next of kin, preliminary data on a tri-faith definitive study of the chaplaincy, a new edition of "Chaplains' Guide to Church Membership," new developments in character education in the military, information on the new edition of the *Armed Forces Hymnal*, and plans for a panel of black chaplains to speak to the Commission at the October meeting on more effective support for black chaplains and black service personnel. The Commission instructed its chairman to set up a search committee for a successor to Dr. Lawrence P. Fitzgerald who reaches retirement age in 1971.

Representatives of the offices of the Chiefs of Chaplains of the Armed Forces and the Director of Chaplaincy Services of the Veterans Administration gave brief reports on trends and highlights in their respective services.



(L) The Rev. James J. Alexander, secretary, assisted the Rev. Harold Dekker, Vice Chairman, in the conduct of the meetings. Mr. Dekker presided in the absence of the Commission's chairman, Dr. Edward Brubaker. The two officers are shown at speaker's table in the Federal Room of the new Quality Motel-Capitol Hill where the plenary session was held.

(L to R) Ch. BG, Roy M. Terry, Deputy Chief of Chaplains, USAF; the Rev. Warren R. Magnuson of Chicago, Ill.; and Dr. Appelquist. Chaplain Terry made his first appearance at the Commission meeting wearing the stars of a general officer.





Chaplain, MG, Edwin P. Chess, Chief of Chaplains, USAF, has addressed the Commission on numerous occasions. This was his last official presentation since he retires in August of this year.

(L to R) Chaplains Seim and Hutchesson of the personnel section in the office of the Chief of Chaplains, U.S. Navy, good friends of the Commission and well-known to the denominational representatives.



(L to R) Chaplains Kobrinetz, Hanfland, Braaten, and Strom of the Veterans Administration. Chaplain Simceon Kobrinetz was making his first visit to a Commission meeting after joining the Central Office staff of the V.A.

(L to R) Mrs. Isabel Senar, the Commission's bookkeeper and circulation manager; Mrs. Gladys Naylor of Church Women United; and Miss Irene Murray, assistant editor of LINK and CHAPLAIN. This was Mrs. Naylor's first visit as General Director of C.W.U.





(L to R) Leon Dickinson, UCC, and Floyd Robertson, NAE, welcome a guest at the Wednesday meeting, Mr. Roger Arnold, Placement Director of the Christian Service Corps of Washington, D.C.

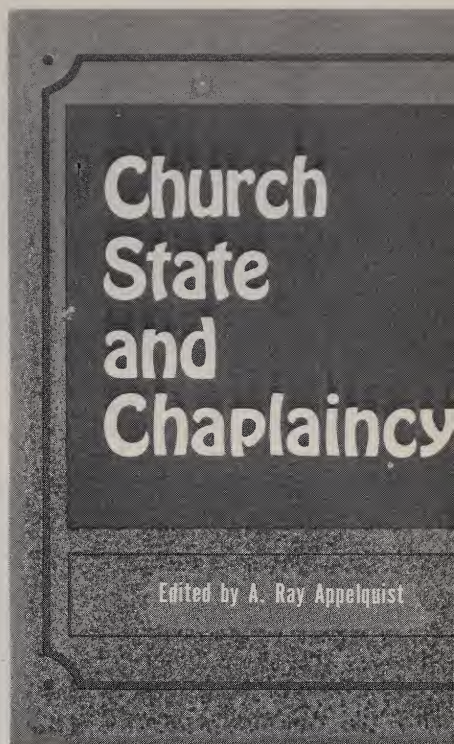
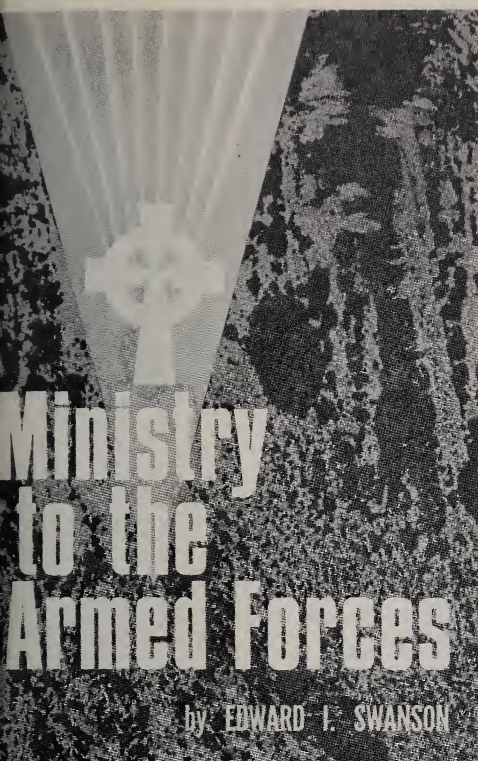


Dr. Bill Vivrett (L) introduces his denominational colleague, Dr. Ernest E. Thompson of Indianapolis (R), to Ch (COL) Earl Kettler who represented the Chief of Chaplains, U.S. Army.



(L to R) Willis Brown, associate director of the Chaplaincy program of the Southern Baptist Convention, and William Reiss, chaplaincy executive of the Lutheran Council in the USA, talk with Ch, BG, William L. Clark, USAF Ret, now a colleague of Chaplain Brown in the SBC Atlanta office.





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News from the Far East

Upper left:

Three Lutheran chaplains helped dedicate the Japan Lutheran Theological College building in West Tokyo. L-R: Chaplain, MAJ, Earl W. Milbrath, Yokota AB; Dr. B. Paul Huddle, U.S. Army Reserve chaplain and faculty member; Chaplain (MAJ) Harold E. Nelson, Sagami Army Depot.



Middle:

Chaplain, MAJ. Kirtley R. Cook, Kanto Mura Family Housing Annex, West Tokyo, spoke on "Changing Trends in Christian Education" at a teacher training institute at Tokyo Union Church. Here he greets Mrs. James Hutchinson, Sunday school Supt, and Mrs. Miguel Corazao, Christian Education specialist, both of Tokyo Union Church, while his wife looks on.



Bottom: Chaplain Cook talks with Mrs. Hutchinson, and the Rev. Mac Turnage, pastor of Tokyo Union Church, during the institute.

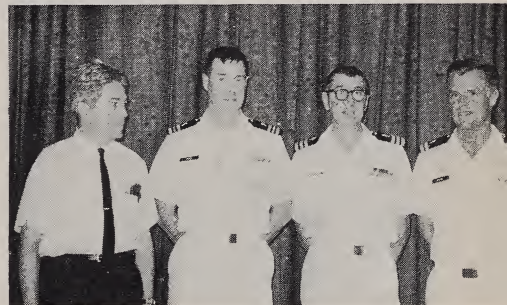


CDR Warren L. Wolf, USN, Ret., is pastor of the Lutheran Church, Guam.

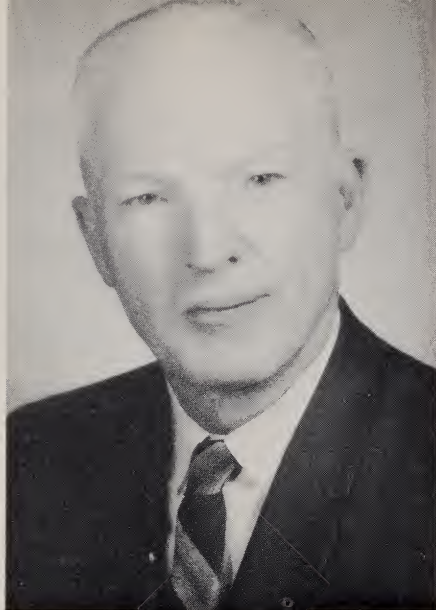
During World War II he was senior chaplain on the carrier *Saratoga* and later had service on Guam. After retirement he was field service pastor at the former Lutheran Servicemen's Center before becoming pastor of the only Lutheran Church on the island. The church is substantially self-supporting, but receives assistance from Lutheran denominations in the States.



RADM Henry J. Rotrige, U.S. Pacific Fleet Chaplain, greets Chaplain, COL, Paul G. Schade, 5th AF, during his Far Eastern tour. Others, L-R: CPT David M. Humphrey, CHC, USN; Chaplain (COL) Arthur E. Estes, U.S. Army, Japan; CPT Kenneth Steen, USN, CDR, U.S. Naval Support Facilities, Yokohama.



Four churchmen met at the U.S. Naval Hospital, Guam. L-R: COL Robert F. Hemphill, USAF, Ret. (Tokyo Union Church) visited members of the hospital staff; LCDR Ben A. Rice, CHC, USN, Presbyterian Church, US; CDR Ralph H. Laedtke, MSC, USN, president Lutheran Church, Guam; LT Joseph J. Cook, USN, Catholic.



Harriman Succeeds Wood

As of August 1, 1970, the Rev. Robert Harriman succeeds Chaplain Harry Wood, USN (Ret) as Executive Secretary of the Department of Chaplains and Service Personnel, United Presbyterian Church, USA.

After a visit to Europe in the summer, the Woods will be moving to Sante Fe, N. Mex. Beginning Sept. 1, their address will be: Box 1888, Plaza Del Monte, Santa Fe, N. Mex. 87501.

But this is only temporary while Harry and his wife watch their new home being built. By December 1 their address will be: 113 Camino Santiago, Sante Fe, N. Mex. 87501.

Since November 1967, the Rev. Robert Harriman has already shown outstanding leadership ability as the Department's associate. Bob was a chaplain in the Army Air Corps during WW II. Subsequently he has maintained his commission in the USAR in which he holds the rank of a lieutenant colonel.

Bob and his wife have three children: Mrs. Carol Sue Walker of Florida; Robert B. who is at the Hartford Theological Seminary; and Malcolm B. who is attending Montgomery Junior College in Maryland.

The Harrimans live at 4443 Harrison St., N. W., Washington, D. C. 20015.



CPT. SAMUEL D. CHAMBERS, JR., CHC, USNR

Chaplain Chambers will assume duties of Associate Executive Secretary of the Dept. of Chaplains and Service Personnel of the United Presbyterian Church, U. S. A. on 1 August, 1970.

Chambers was born in Newark, N. J. in 1921. He holds a B. A. from Grove City College, Pa; and a B. D. from Princeton Theological Seminary.

While at Princeton he enlisted in the Cadet Chaplain Program of the Navy and later on active duty held several important assignments.

Chaplain Chambers has advanced from LT j.g. in 1945 to CPT in 1964. He has received many awards: commendation ribbons, medals. Before coming to Washington, the Chambers family lived in Monterey, Calif. There are four children: Mary Elizabeth; Samuel David, III; Calvin Birger; and John Mark.



Bob Turnbull, actor-turned-minister, is a young man in his early 30s. Now Minister of Youth at the Prince of Peace Lutheran Church, he is recognized as the chaplain of Waikiki Beach, Honolulu. He works as chaplain of the Honolulu Police Department and Vice Squad, Minister of Youth at the Penthouse Lutheran Church, news columnist for seven Hawaii newspapers, radio personality on three top-rated shows, and Asst. Coach for football, track and field at the University of Hawaii.

Pastors and chaplains are invited to write "The Chaplain of Waikiki" at 333 Lewers Street, C/O Penthouse Lutheran Church, Honolulu, if they are planning a trip to Honolulu. For Crusades, write the William Price Agency, P. O. Box 51, Sierra Madre, Calif.



NEWS ROUNDUP

FORT BUCKNER, Okinawa.—The first ecumenical Easter sunrise service ever to be held on Okinawa was conducted last Easter, March 29. The service was held in the Sukiran Chapel, beginning at 6:30 a.m.

Scripture passages were read by Walter R. Maltby and Chaplain (COL) Thomas D. McGrath.

The sermon was given by Chaplain, COL, Paul G. Schade, staff chaplain for the 5th Air Force, Japan, with "Still Surprised" as his topic. He spoke of being surprised at the success of Man's space project—among other contemporary projects. He went on from there to elaborate at the surprise and wonder of the Resurrection.

Music and hymns were given by the 29th Army Band and the combined chapel choir under the direction of Mrs. Patricia Glover.

After the sermon the 800 worshippers separated into denominational groups for the observance of the Holy Eucharist.





NHA TRANG, Vietnam—I Field Force Vietnam staff chaplains hand a check for \$1,000, a gift from U.S. servicemen, to a representative of 72 homeless Vietnamese Air Force (VNAF) families. During the holiday of Tet, Feb 6, fire destroyed the homes here of the VNAF unit of LTC Phuc Phan Quang (left). Chaplains (COL) Fredrick O. Hunt (center), and (LTC) Francis C. Ford urged the U.S. servicemen stationed here to contribute to the homeless families. They responded generously. The gift will be used for the purchase of building materials for new housing.

A two-man ecumenical lay witness team selected by **Chaplain, MG, Edwin R. Chess**, Chief of Air Force Chaplains, recently visited the Bentwaters/Woodbridge base complex.

Dr. Raymond J. Seeger, physicist, author, editor, lecturer (Protestant), and **Mr. Robert B. Turner**, purchasing agent for Connecticut Natural Gas Corp. and lay worker in the Catholic Church, spent three days at these bases meeting chapel groups.



ZAMA, HQ, U. S. ARMY JAPAN.—Mar. 24. The Right Reverend **Arnold M. Lewis** (right), Bishop for the Armed Forces, the Episcopal Church, pays a call on **MG John A. Goshorn, CG**, U.S. Army Japan, in his office at Camp Zama. The Right Reverend Lewis was in Japan to visit military chaplains.

ZAMA, HQ, U. S. Army JAPAN—Mar 30. Chaplain (COL) **Chester R. Lindsey** (left) Command Chaplain, U. S. Army Pacific, talks with Chaplain (COL) **Arthur J. Estes**, Command Chaplain, U.S. Army Japan at Camp Zama. Chaplain Lindsey was in Japan for a staff visit.





The Rev. Robert J. Plumb, 69, former rector of St. Mark's Episcopal Church on Capitol Hill and an honorary canon of Washington Cathedral, died on Mar. 17 at his home in Pinehurst, N.C.

He retired in 1965 after 11 years as executive secretary of the Armed Forces Division of the National Council of the Episcopal Church in New York.

The Rev. Bob Plumb was a Navy chaplain (CPT) during WW II. He served as chaplain aboard the battleship *Wyoming* and transport *Lejeune* and later was senior chaplain at the Norfolk (Va.) Naval Base. While executive for the Armed Forces Division, Bob was active in the work of The General Commission on Chaplains and Armed Forces Personnel.

He is survived by his wife, a son, three daughters, a brother, two sisters and 11 grandchildren.



TOKYO (S&S)—CDR Lester I. Somers, senior Protestant chaplain for the Atsugi NAS, was one of 11 persons killed when a C130 transport crashed into the sea off Okinawa, April 10.

Somers, 49, entered the Navy's Chaplain Corps in 1945 and had been at Atsugi for three and one-half years.

Somers was endorsed by the United Church of Christ and was ordained by the Southern Synod of the Evangelical and Reformed Church of North Carolina in 1945.

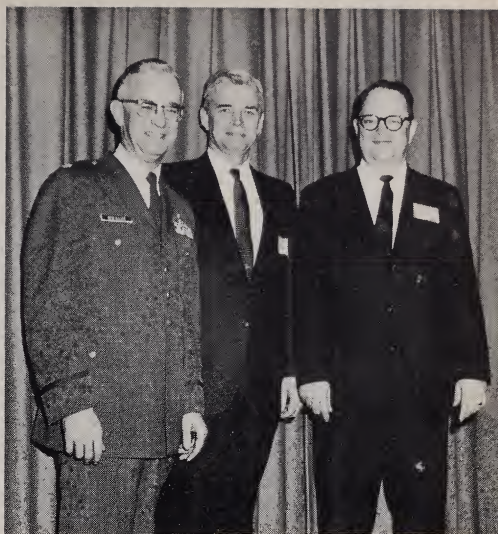
That same year, he was commissioned a lieutenant (J.G.) in the Chaplain Corps. He served two and one-half years before leaving the Navy to complete graduate studies at the Univ. of Calif. He returned to the Navy during the Korean War.

He is survived by his wife and three children.



A letter from Bob Hemphill about Chaplain Somers (p. 64) says: "My contact with Chaplain Somers was brief, only that night when Chaplain Rotrige addressed the Clergy Club in Yokohama, and I snapped the picture (above) of the Admiral (left); Father Joseph Eylembosch, S.J., Chaplain Somers (3rd from left); and Mrs. R. E. Osman, wife of Chaplain Osman, Yokohama."

Dr. Gilbert Stenholm, president of the Bob Jones University Alumni Association, presents the Alumni of the Year Award to Chaplain (MAJ) Everette J. Thomas of Fort Benning, Ga.



Dr. A. Ray Appelquist (center), Editor of *THE CHAPLAIN*, and Exec. Editor of *The Link*, was the guest speaker for the January meeting of the Lockbourne AFB, Ohio Protestant Men of the Chapel Banquet with the Catholic Men and their wives as guests. Posing with Dr. A. are Chaplain, LTC, Chas. R. Franklin, (right), Ch sponsor for PMOC and Chaplain, MAJ, Serran R. Braun (left), Senior Catholic Chaplain.

The first Religious Communications Congress, which was held in Chicago, Ill., April 8-10, 1970, had a registration of 373 in spite of the postal strike and air traffic slow-down. Among the many thought-provoking speakers were **Dr. Karl O. Olsson**, President of North Park College and Seminary and former chairman of The General Commission on Chaplains. Theme of the Congress was how the religious press of the world could become a reconciling force in society during the 70s.



Pictured above is the one-hundred-year-old ecumenical chapel in the community park at Jemappes, Belgium, near NATO headquarters at Mons. The building has been designated Kennedy-King Chapel and is undergoing extensive restoration. Contributions to this project are welcomed by a local interfaith committee. Information is available from the Office of the Chaplain, NATO/SHAPE Spt Group (U.S.) APO New York 09055 or from Mr. Jacques Lecocq, Sect., Kennedy-King Chapel, 79 rue de la Sabloniere, Jemappes, Hainaut, Belgium. Dedication of the restored chapel is planned for sometime in 1970.



FORT MONROE, VA.—Chaplain (COL) Harold B. Lawson, formerly staff chaplain for the Fifth U. S. Army, began his new duties in mid-March as the staff chaplain for Continental Army Command (CON-ARC).

The post was filled from January to mid-March by Chaplain (COL) J.J. Sullivan, the HQ. deputy staff chaplain.

Chaplain Lawson, a United Presbyterian minister, is a veteran of the Korean and Vietnam wars. He was the assistant division chaplain for the 24th Infan Div in Japan and Korea from July, 1949, to August, 1951. He served in Vietnam from May, 1966, to June, 1967, as an operations staff officer with Military Assistance Command.



Some 100 chaplains pose for a picture between sessions at the Army Area School for 4th Army Reserve and National Guard chaplains, held at the Army Reserve Center, Fort Sam Houston, Tex., on Apr 14. Principal speakers came from as far away as New York, Missouri, and Kansas.

FORT BUCKNER, Okinawa—Mar 25 The Reverend Nelson Trout, Urban Counsellor, Dept. of Evangelism of the American Lutheran Church, flew to Okinawa from Minneapolis to take part in the Duty Day with God program.

He spoke on the rights of man and preached two sermons on Easter Sunday.

On hand to greet him were Chaplains Ambrose, Hagin, Lavereni, Foreman, Brett, and Boggs.

Two of them are shown here with the Reverend at the Naha Civil Air Terminal.





FORT HAMILTON—At the beginning of the year, a male chorus from among students of the Advanced Class, U.S. Army Chaplain School, was formed to sing at the devotional services held daily. Members of the group: 1st row (l to r): Chaplains John De Saegher; George Alexander; Theodore V. Koepke, Commandant; Clarence Reaser, Director; Sp5 Wm. Hughes, organist; Henry Ackermann. 2nd row (l to r): Chaplains Robert Horne; Danny Burttram; Wm. Libby; Leonard Melton; Helen Henley, Asst. organist; Norris Einertson; Paul Easley; Donald Neely; Jan Friend.

U.S. NAVAL COMMUNICATION STATION, Washington, D. C.—Receiving a certificate of appreciation at the Easter Sunrise Service is chapel organist, Lois Owens. She has provided organ accompaniment for Protestant and Catholic worship services since 1963. The surprise presentation was made by Chaplain James D. Shannon, station chaplain, on behalf of the General Commission on Chaplains. Mrs. Owens also serves as choir director for the Protestant Chapel Choir. Photo is by choir member Robert Owens who is . . . (by coincidence) Lois' husband.





DEDICATION OF FORT BENNING CHAPEL

A vacant messhall at Fort Benning, Ga., became a house of worship on Sunday, Mar 1, when the 1st Battalion, the School Brigade, dedicated its new chapel.

Chaplain (MAJ) Leonard C. McGuire writes; "When I reported to the 1st Bn on 21 Jan there was no chapel facility. The CO, LTC Edmund B. Bookman, Jr., agreed that it would be good to have a chapel. So we began to find equipment and furnishings and stored them in the messhall which had not been used for months. My assistant, Sp4 Hugh Downey began to put together the platform and the chancel area.

"With the support of the command and others, we met the deadline of 1 Mar. Chaplain (COL) Richard E. Robinson, Deputy Infantry Center Chaplain, officially dedicated the chapel in the presence of about 145 attendees for the first service."





Religious Emphasis Days—Aberdeen Proving Ground. Mar. 4-5, 1970. Speaker was Chaplain (MAJ) Jack Phillabaum who “circuit rode” the Bn Chapel Areas. Here Chaplain (COL) Gray G. Johnson presents a Chaplain’s Seal to Chaplain Phillabaum for his fine service.

Chaplain (COL) Thomas L. McMinn (center) was guest speaker at a luncheon at Carlisle Barracks sponsored by PMOC. He is shown here with LTC Paul R. O’Mary (left), MC; and LTC John A. Bender, secretary of the group.

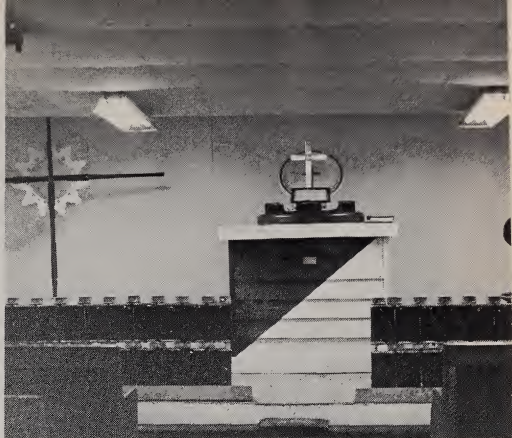


Army Materiel Command Staff Chaplain (COL) James V. Coleman (right) receives certificate naming him to Infantry Officer Candidate School’s “Hall of Fame” at Fort Benning, Ga., from COL Robt. M. Piper, CO, Candidate Brigade at the school. He is the first “Man of the Cloth” ever to be so honored. Chaplain Coleman, who is 432nd distinguished man to join OCS Hall of Fame at Benning’s Wigle Hall, becomes member of select group from more than 107,000 graduates of Infantry OCS program.





Chaplain (COL) Paul Lam presents the Army Commendation Medal (Second Oak Leaf Cluster) to Chaplain (LTC) James R. Barnett. Chaplain Barnett earned the meritorious award from the Army Training Center. He is now stationed at Fort Hood, Texas.



Their old chapel destroyed by a typhoon, and a military ruling preventing new construction, the Black Knights, third squadron, fifth Cavalry (attached to 1st Brigade, 5th Infantry Div, mechanized) at Dong Ha, Vietnam, set about to rebuild their chapel themselves. About 6 months later—March, 1970—they dedicated a new chapel named: "The Guiding Knight Chapel."

WASHINGTON—A gift to Dr. John R. McLaughlin (second from left), retiring as executive secretary of the United Methodist Commission on Chaplains and Related Ministries, was presented here March 9 by Air Force Chaplain Roy M. Terry. Looking on were Mrs. McLaughlin and Bishop Paul V. Galloway of Little Rock, vice chairman of the commission.





FORT BUCKNER, Okinawa, Mar. 25—Chaplain (COL) Leonard F. Stegman arrived at Kadena Air Base in Okinawa on Mar. 18 to participate in the Duty Day for God program. He spoke on the morality of war and the survival of the church.

Chaplain (LTC) James W. Helt, chief chaplain, William Beaumont General Hospital, El Paso, Texas, was presented the Legion of Merit for exceptionally meritorious conduct while serving as a staff chaplain, USA Support Command, Saigon, 1st Logistical Command in the Republic of Vietnam.

COL Harold B. Gibson, CO, Hq. Saigon Support Command, conducted the presentation ceremony.

WEST POINT, N.Y.—Father Edwin F. O'Brien, one of the Military Academy's Catholic chaplains, is sworn into the U. S. Army with a direct commission as a Captain in the Chaplains Corps by BG John R. Jannarone, Dean of the Military Academy. The ceremonies took place April 7, 1970 at West Point. Chaplain O'Brien volunteered for a three-year assignment.





BOOKS

PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

See You In Yasukuni by GERALD HANLEY. World Publishing Company. 1970. 224 pp. \$6.95.

The locale is Burma during World War II. The characters are Army officers and enlisted men along with civilians who are caught up in their web.

A powerful psychological novel based on ideological conflict between Japanese militarism and Western values.

A Practical English-Chinese Pronouncing Dictionary, by JANEY CHEN. Charles E. Tuttle. 1970. 601 pp. \$12.50.

This publisher produces "books to span the East and West." This particular volume is a valuable reference work for all serious students of Chinese language and culture. Fifteen thousand words are presented in English and Chinese with romanization in Mandarin and Cantonese. Special sections deal with religious and military terms, as well as other helpful appendices.

The Road to Keep: The Story of Paul Rusch in Japan, by ELIZABETH ANNE HEMPHILL. Weatherill-Walker. 1969. 195 pp. \$4.95.

This is the absorbing saga of one American's devoted life and work in Japan, covering a period of more than forty

years. He demonstrated an inspiring sustained affection and remarkably practical interest in the Japanese people and their welfare.

Paul Rusch's biography is largely the story of K.E.E.P., Kryosato Educational Experiment Project, a diversified program to modernize the life of a particular rural upland community in a remote area of Japan. The author, Mrs. Hemphill, brings her own valuable background in Japan as well as her considerable writing and narrative skill to this book. The result is a very worthy addition for the libraries of all friends and students of Japan.

Marxism in the Twentieth Century by ROGER GARAUDY. Charles Scribner's Sons. 1970. 224 pp. \$5.95.

Roger Garaudy is a Professor at the University of Poitiers. His studies have been in various aspects of Marxism. He says in this book that "Marxism is not a pre-critical, dogmatic philosophy" (p. 40) but is open-ended enough for there to be dialogue; in fact, seven years ago he introduced debate into his book *Perspectives de l'homme*. Now in this book he carries on the same tradition. Particularly interesting is his long chapter on "Marxism and Religion." He points out that early Christianity was a revolutionary

movement; and he disavows reducing Marxism's attitude toward religion to Karl Marx's statement: "Religion is the opium of the people." He says: "Marxist concept of religion cannot be reduced to that phrase" (p 109).

He believes that man has an "instinctive need for religion" and this "can be satisfied in the Marxist scheme." The *New York Times* reports that Garaudy has been dropped from the Central Committee and the Politburo of the Communist party.

The Future of Theology by JOHN AURICCHIO, S.S.P., Alba House. 1970. 486 pp. \$6.95.

First, it should be made clear that "theology" as used in the title of this book is Catholic theology. The author makes no effort to survey the entire field of theology. The author states his purpose as twofold:

1. To examine several modern controversies concerning the problem of updating theological studies in the Church;
2. To propose a tentative six-year curriculum in theology based on the historical method.

Tokugawa Religion by ROBERT N. BELLAH. Beacon Press. 1970. 249 pp. \$2.95.

Growing out of his doctor's thesis, Robert Bellah gives us in this book the first study in English of what the whole Japanese religion in the Tokugawa Period (1600-1868) meant to the lives of the Japanese people.

Are These the Last Days? by ROBERT GLENN GROMACKI. Revell. 1970. 190 pp. \$4.50.

The author in this book seeks to answer the most commonly asked questions about the Second Coming of Christ; e.g. Is Jesus really coming again? What is the great tribulation period? What are the signs of his coming? Who is the Antichrist? What is Armageddon? When will the universe be destroyed? What about the Great White Throne judgment?

A Buddhist Bible. Edited by DWIGHT GODDARD. Beacon Press. 1966. 677 pp. \$3.95.

There is a growing interest on the part of the Western man in the Asian faith. Buddhist scriptures number over ten thousand, only a fraction of which have been translated. The Buddha nowhere claims to be anything more than a human being. He distinctly tells us that every one must bear the burden of his own sins, that every man must be the fabricator of his own salvation, that not even a God can do for man what self-help in the form of self-conquest and self-emancipation can accomplish.

We have in this Buddhist Bible selections from Pali Sources, Sanskrit Sources, Chinese Sources, Tibetan Sources and Modern Sources.

Zane Grey by FRANK GRUBER. World Publishing Co. 1970. 284 pp. \$6.95.

If you were enthusiastic over Zane Grey's westerns; if you were excited about William S. Hart's movies portraying these westerns, you show your age. The father of Zane Grey didn't want him to be a writer and when he found his son's first story hidden in a cave, he tore it up, whipped the boy, and told him "no more." But Zane wrote on to write 85 books that sold over 100 million copies. More than 100 movies were made from Grey's stories.

Frank Gruber, the author of 22 westerns himself, tells Grey's story "with both unique understanding and exacting detail."

Creative Churchmanship by DONALD W. BARTOW. World Publishing Co. 1970. 200 pp. \$4.95.

Today many Christians desire to break from the institutional church so they have turned to coffee houses, listening posts, small groups and the like. But Donald Bartow says—and he must be right—that the institutional church is still with us and will be with us in the future. So what we need is to move ahead toward creative churchmanship through the institutional

church.

The author sets forth guidelines for an awakened ministry on the part of both laity and clergy. Specific details are given on how to make the church a redemptive fellowship.

Africa: Yesterday and Today. Edited by CLARK D. MOORE and ANN DUNBAR. Bantam Books, Inc. 1968. 394 pp. 95 cents.

The turbulent story of a continent and its people as told by outstanding authorities. The reader gets a geographical view of Africa; information on the structure of African cultures; a survey of the past; the development of the colonial systems; Africa since World War II; and the Africa of the future.

The Way Our People Lived by WILLIAM E. WOODWARD. Washington Square Press. 1970. 390 pp. 95 cents.

Early America not through politics and dates but through the intimate life of the people—their habits, manners, and customs of three centuries of American life. Excellent as to detail; the reader is shown, not told.

The Many Faces of Friendship by EILEEN L. GUDER. Word Book Publishers. 1969. 139 pp. \$3.95.

The well-told story of a committed life—a life of faith, a life facing difficulty, her daughter died and then her husband; a life which was enriched by a wide circle of friends.

The Felon by JOHN IRWIN. Prentice-Hall, Inc. 1970. 211 pp. \$5.95.

Society's failure to understand the criminal mind drives many parolees to second offenses—and back to jail. Based on in-depth interviews and two years of participant observation of felons, this book traces the career paths of such criminal types as the thief, the hustler, and the junkie, as well as the noncriminal "square john." Irwin insists that only a reappraisal of our attitudes on crime and criminals will reduce the rate of second offenses in this country.

The Politics of History by HOWARD ZINN. Beacon Press. 1970. 390 pp. \$7.50.

The well-known professor of government at Boston University, active in the Resistance movement, argues for the notion of the historian as an actor. He asks and then works out answers to such questions as: Is history "determined" or are we free to make our own? Can the historian justifiably write as a participant-observer in the social struggles of our time? Does "history as an act" lead to distorting the truth? What is the role of causality in history, of explanation? Should we be "present-minded" or "past-minded"? Analytical or speculative? And what of straight narrative as opposed to theoretical history? What is the historian for, anyway, and what is the responsibility of the historian?

Zinn states his chief hope in writing this book: "My chief hope is to provoke more historical writing which is consciously activist on behalf of the kind of world which history has not yet disclosed, but perhaps hinted at" (p. 3).

The Bible in Pictures for Little Eyes by KENNETH N. TAYLOR. Moody Press. 1969 (16th printing). 190 pp. plus 16 records. \$14.95.

No other book has changed so many lives as the Bible. It can be a Rock to build life on, even when that life is very small. It is important to begin direct Bible training at the earliest possible age. The lovely pictures and text in this book and the 16 records which go along with it make excellent material for "little eyes" and "little ears." Over 245,000 copies are in print.

The Existential Posture by ROGER L. SHINN. Association Press. 1970. 128 pp. Cloth, \$3.75. Paper, \$1.75.

This little book was originally published in 1959 and has now been republished in 1970. In his introduction to the new edition, the author says:

On re-reading it I have found pages I

am willing to stand by and others that tell me how much things have changed. Occasionally I have felt a bit of nostalgia, as no true existentialist should do. The book, I saw, was ready for either retirement or revision.

The use of the book in its older form and now in the newer accomplishes its purpose: "to bring to students, and to all other questioning minds, a clear and lively understanding of the doctrine of personal decision in a brief and very readable form."

Israel and the Arabs by MAXIME RODINSON. Penguin Books. 1968. 239 pp. 95 cents.

The author traces the course of Zionism, and examines the changing ambitions and interrelations of the Arab nations. His analysis is easily written with the authority of a man who has made a life-long study of the Middle East. Rodinson is a distinguished French Orientalist and Marxist (who left the Communist Party in 1958) and seeks in this book to look honestly at both sides — Arab and Jew.

Our Criminal Society by EDWIN M. SCHUR. Prentice-Hall, Inc. 1969. 244 pp. \$6.95.

Schur, a distinguished sociologist, is Professor of Sociology at Tufts University. He contends in this book that outraged cries for "law and order" will never stop crime; but Americans must realize that the roots of crime lie deep in our social structure and dominant values. Some of points stressed are: Socio-economic inequities, not America's violent nature, underlie most serious crimes; misleading use of crime statistics diverts attention from the basic causes of crime; "respectable" crime subverts basic values and takes a heavy economic toll; etc.

With Praise and Purpose by CECIL DANIEL SMITH. Scruby Press. 1958. 85 pp. \$2.50. (Order from author 633 Valley St., Dayton, Ohio).

Christian poetry and art meet together through the author's mind and skill.

The Old Testament Since the Reformation by EMIL G. KRAELING. Schocken Books, Inc. 1969. 320 pp. \$2.45.

First published in 1955, this book is now being issued by Schocken—a paperback. The author pays only passing attention to the history of Old Testament scholarship, concentrating on "the authority and meaning of the Old Testament." What Protestant thinkers—Luther, Calvin, Zwingli, Schleiermacher, and others—see in the Old Testament in its relation to Christianity is ably presented here by Emil Kraeling.

RMS Queen Mary by WILLIAM J. DUNCAN. Droke House. 1969. 287 pp. \$6.95.

A definitive history of the ship and the people who made her famous. With more than 100 pages of photographs. Here is the story of the 31 years of the *Queen Mary's* sea life plus the years before when she was only a blueprint; and up through her retirement as a California landmark in Long Beach, Calif.

The Beginnings of a People by JOSEPH RHYMER. Pflaum Publishers. 1967. 168 pp. \$4.75.

The fascinating story of the Jewish people — how they escaped from Egypt and grew into a nation; how they became the people of the Covenant. The author weaves into the account the latest findings of scholarship and literary criticism, showing how the events recorded in the first five books of the Old Testament can be rescued from the listless pedagogy of the past and illuminated for the people of God today.

The Children's New Testament by GLEASON LEDYARD. Word Book Publishers. 1969. 632 pp. \$6.95.

Here is a complete, new translation of the New Testament written in language children can read and understand. For generations the King James Version of the Bible has been *the* Bible people used. But today there are many translations

and this is good, for then the Bible is read more and understood more. Therefore we welcome Gleason Ledyard's attempt to make the New Testament more understandable to children.

Booker T. Washington. Edited by E. L. THORNBROUGH. Prentice-Hall, Inc. 1969. 184 pp. Cloth, \$4.95. Paper, \$1.95.

Cromwell. Edited by MAURICE ASHLEY. Prentice-Hall, Inc. 1969. 177 pp. Cloth, \$4.95. Paper, \$1.95.

Two more books in the "Great Lives Observed" Series. Each book consists of three sections: How Booker T. Washington (or Cromwell) looked at his own world; how his contemporaries looked at him; and his life as it stands in history.

An excellent approach for it "combines the intimacy of autobiography, the immediacy of eyewitness observation; and the objectivity of modern scholarship."

The Roots of American Foreign Policy by GABRIEL KOLKO. Beacon Press. 1969. 166 pp. \$5.95.

In the introduction of this book the author states his aim:

this book of essays is an effort to describe the critical aspects of the institutional and historical setting in which America has directed its power in the past decade or so, an attempt to define more sharply the notion of causes in American diplomacy and, above all, to reintroduce the concepts of interest and power into our understanding of American society at home and its role abroad.

There are highly revealing chapters on men of power, American military and civil authority, the United States and world economic power. In an original and illuminating chapter on the United States in Vietnam, Kolko supports his view that our involvement is "the logical outcome of a consistent reality we should have understood long before the United States applied so much of its energies to ravaging

one small nation."

Facing the Issues 1 and 2. by WILLIAM J. KRUTZA and PHILIP P. DI CICCIO. Baker Book House. 1969. 1. 119 pp. 2. 140 pp. Each \$1.25.

The authors bring together source material on contemporary issues facing modern man. Then they ask: "What does the Bible say?" and "What do you say?" Some of the issues are: heart transplants; abortion; how much clothing can we take off; our country—right or wrong?; Christians and war; sex education; use of drugs; etc.

Psychology in the Psalms by MORRIS A. INCH. Word Book Publishers. 1969. 202 pp. \$4.95.

Can poetry 3,000 years old tell us anything of modern man? This author thinks so. He declares that the insights of the Hebrew poets are as up-to-date as the latest moon shot. He is concerned with psychology not so much as a science but as a picture of man — as humanism. By this definition the psalmists have much to say to us. In these studies of fourteen psalms we are faced with the reality of ourselves — our weaknesses, on one side; and our strength and grace on the other.

The Montagnards of South Vietnam by ROBERT L. MOLE. Charles E. Tuttle Co. 1970. 277 pp. \$4.50.

An excellent survey of nine tribes of mountain people in Vietnam, compiled and written by a Navy chaplain, largely under the limitations of combat conditions. Valuable background reading for service personnel, missionaries, anthropologists, and other students of southeast Asia.

Black Ghetto Family in Therapy by CLIFFORD J. SAGER, M.D.; THOMAS L. BRAYBOY, M.D.; BARBARA R. WAXENBERG. Grove Press, Inc. 1970. 245 pp. \$6.50.

How can the dedicated therapist reach across barriers of class and race to help

his patients? How can we find new ways to help people whose prime concern is subsistence and survival? To answer these questions, staff members of the New York Medical College planned and carried out demonstrations that are the core of this book.

Kahlil Gibran: A Self-Portrait. Edited by ANTHONY R. FERRIS. Bantam Books, Inc. 1970. 112 pp. 95 cents.

These letters from the Arabic poet written to his friends reveal the inner thoughts and personality of Gibran. He spent most of his somewhat short life (1883-1931) in the United States. But his writing is deeply Arabic, mystic, poetic, philosophical. As the Editor says:

While the Western world has been seeking practical solutions to its problems through science, the various peoples comprising the Arabic-speaking world have preferred to look at life in poetic and philosophical terms.

Spiritual Sayings of Kahlil Gibran. Edited by ANTHONY R. FERRIS. Bantam Books, Inc. 1970. 115 pp. 95 cents.

More spiritual sayings by the author of *The Prophet*. Examples:

I discovered the secret of the sea in meditation upon the dewdrop.

Some souls are like sponges. You cannot squeeze anything out of them except what they have sucked from you.

When I planted my pain in the field of patience it bore fruit of happiness.

Dynamic Contemplation: Inner Life for Modern Man by PAUL HINNEBUSCH. O. P. Sheed & Ward. 1970. 300 pp. \$6.95.

The author is a brave man. Friends warned him if he used the word "contemplation" in the title people wouldn't read the first sentence. But he said:

The very reproaches urged against

contemplation—for example, that it is static, individualistic, uncommitted—are the clue to its relevancy, for they show what the reproachers need and are seeking.

The book is divided into five parts: I. Jesus the Contemplative. II. Christian Contemplation: A Fullness of Baptism. III. The Apostolate of Contemplation. IV. St. John's Course in Contemplation. V. The Our Father and the Eucharistic Sacrifice.

The Descent Into Hell by THOMAS J. J. ALTIZER. Lippincott. 1970. 217 pp. \$5.00.

In the opening words of this book the author states his aim is to "think radically." He succeeds! "Basing himself on such modern figures as Blake, Hegel, Marx, Kierkegaard, Dostoyevsky, and Nietzsche, he analyzes the radical reversal now occurring in the Christian consciousness. . . . The first chapter addresses itself to the problem of the relation between contemporary faith and modern revolution. . . . The second chapter analyzes the original historical meaning of . . . the Kingdom of God. . . . The third chapter takes up the problem of the meaning of Heaven in early Christianity, and demonstrates how Jesus' proclamation can be realized only by reversing the orthodox dogma of the ascent into Heaven. A death to Spirit and beyond, and a total immersion in the here and now, or Hell, are seen as the Christian destiny. . . .

"The fourth chapter analyzes the possibility of a contemporary form of Christ. . . . The fifth chapter presents the apocalyptic Christ as a realization of the Buddha, and the hope is offered that we are now being called to a universal love corresponding to what the Buddhist knows as total compassion. . . ."

The Writer's Digest Handbook of Short Story Writing. Edited by FRANK A. DICKSON and SANDRA SMYTHE. Writer's Digest. 1970. 238 pp. \$5.95.

The compilers of this book have brought together some excellent articles on the writing of the short story; e.g. "The Nature of Short Fiction"; "Five Ways to Stay Creative"; "How to Get Story Ideas"; "Bring Your Characters to Life"; "The Use of Dialogue"; "Keep It Brief and Blend It In"; "Making the Scene"; "Plot: Its Place in Today's Fiction"; "Is Slant a Dirty Word?"; "To Market, To Market"; etc.

The Inspiration and Authority of Scripture by RENÉ PACHE. Moody Press. 1970. 349 pp. \$5.95.

Dr. Pache systematically presents the most important arguments in the history of the controversy concerning the inerrancy of the Bible. He firmly holds to the view of verbal, plenary inspiration.

The Odyssey of Paul by GEORGE OGG. Revell. 1968. 207 pp. \$4.95.

Here is a new chronology of the life of Paul. The author starts with the birth of Paul and carries on through his missionary journeys, his differences with his colleagues, his imprisonment, and his death.

The Cross and the Bo-tree: Catholics and Buddhists in Vietnam, by PIERO GHEDDO, Sheed & Ward, 1970. 368 pp. \$7.95.

An Italian priest, an able journalist, reports on South Vietnam. He picks his way through the complexities with great skill and leaves readers of all persuasions a bit uncomfortable. An informative, thought-provoking book on the views of Vietnamese Catholics and Buddhists, with some suggestions for the post-war government and society.

Riots USA: 1765-1970, by W. A. HEAPS, Seabury Press, 1970. 214 pp. \$4.95.

A revised, up-dated edition of the author's 1966 book. A very sobering, informative description of major riots in U.S. history. It is a pity that this book cannot be required reading for all Americans, young and old.

ADDRESSES OF PUBLISHERS

- ALBA HOUSE, 2187 Victory Blvd., Staten Island, N. Y. 10314
ASSOCIATION PRESS, 291 Broadway, New York, N. Y. 10007
BAKER BOOK HOUSE, 1019 Wealthy St., S. E. Grand Rapids, Mich. 49506
BANTAM BOOKS, INC., 271 Madison Ave., New York, N. Y. 10016
BEACON PRESS, 25 Beacon St., Boston, Mass. 02108
DROKE HOUSE PUBLISHERS, INC., Box 683, 1109 S. Main St., Anderson, S. C. 29621
GROVE PRESS, 80 University Pl., New York, N. Y. 10003
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On Parade

When I review the army
Of my rank affronts to God;

The vinegar of my judgments
in one long unbroken line;

the peacock of my pride
with uniformly fascinating feathers;

the arrogance of my assumption
that I deserve his sentry duty;

the brittleness of my allegiance
and my bitterness in obeying orders;

my mutinous desires
and my private arsenal of excuses;

my explosive tongue
and my aggressive reprisals;

my stratagems to outwit him
as though he were on continual furlough;

my malingering detachment
from the afflictions of humanity;

my pacification of injustice
and my hostility to reconciliation—

I am court-martialed on my own testimony
but reprieved by his superior grace.

—Thomas John Carlisle

